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BIJAPUR

BY

H. COUSINS

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Bijapur the old town  
(1-1) Adilshah Bijapur

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BIJAPUR

PREFACE

fares for public conveyances is appended, and will also be found useful.

H. COUSINS

Shek Abdullah Bhangi, a Muhammadan lad, who lives in Bijapur, knows the city and its ruins well, and will be found about the best guide available. He does not, however, know English.

The design impressed on the cover is from the large wrought iron screen that was dug up when excavations were made in the citadel. It is now framed and placed in the little station Church near the Gagan Mahal.

Palitana, Feb. 1889.

H. C.



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To the east of the Great Dome, and conspicuous among lesser buildings and ruins which dot the bare looking country without the walls, are the unfinished tomb of Jehan Begam and that of Ain-ul-Mulk with its well proportioned dome.

As the city is reached it begins to unfold itself, and when the high ground just outside the walls to the north is attained a grand uninterrupted view of the whole town presents itself. Why such an exposed position for a city was selected, that had to defend itself against many enemies, is difficult to conceive. There is nothing whatever in the natural features of the ground to give it any claim to preference as a suitable site. It was probably of gradual growth, and Yusaf Adil Khan found it already an important military station when he was sent there as its commandant and governor. It was, indeed, intended at one time to move the seat of Government to Nauraspur, several miles to the west of Bijapur, and Ibrahim II. began to build palaces and fortifications with that object, but the ever officious astrologers stepped in with their warnings and the project was given up. The whole of the eastern quarter of Bijapur is completely overlooked and commanded by the higher ground which surrounds, and is close up to, its walls. A few good batteries placed along on these ridges, would, in a very short time, lay the city in ruins, for the gunners, while themselves securely entrenched or hidden behind the crests, would have a clear view of every building and everything that might be going on within the walls. We can only suppose that at the time Bijapur was selected as the headquarters of a province by the Bidar government guns were little used, and that for some time after they did come into use they were such primitive weapons, and their practice was so bad, that the town was comparatively safe. When, however, Aurangzeb came down upon it with superior artillery, and better served, the city soon lay at his mercy.

Bijapur has been called the Palmyra of the Dekhan. As with Palmyra the traveller comes upon a city of ruins, across

miles of barren country. It loses much now by its easy access that Palmyra gains by the excitement and dangers of the road. Not many years ago the likeness was greater. The way was not altogether safe from Maratha freebooters; and when the city was reached it was found well nigh deserted, for few people lived within its walls. The character of the soil and its scant productiveness, so far as may be seen on the journey down, and the arid stretches of dry land surrounding the city, cause one to wonder how so great a population as Bijapur once contained could have been fed. The secret lies not far off. A few miles to the south runs the river Don, the valley of which is so fertile that its fertility has passed into a proverb:—

“If the harvest of the Don be good, who shall eat it?  
If bad, who will get anything to eat?”

This was, then, the main source of supply to the people of Bijapur. It was, however, supplemented by produce from the valleys of the Bhima and Krishna.

Meadows Taylor best describes the scene of desolation which meets the traveller, directly he enters the walls of Bijapur. “But mournful as it is, the picturesque beauty of the combinations of the buildings, the fine old tamarind and peepul trees, the hoary ruins, and distant views of the more perfect edifices, combine to produce an ever-changing and impressive series of landscapes. Nowhere in the Deccan, not even at Beedar, at Goolburgah, or in the old fort of Golcondah, is there any evidence of general public taste and expenditure, like that proved by the remains in Beejapoor—and for days together the traveller, or sketcher, will wander among these remains with his wonder still excited and unsatisfied. It is not by the grandeur of the edifices, now perfect, noble as they are, that the imagination is so much filled, as by the countless other objects of interest in ruin, which far exceed them in number. Palaces, arches, tombs, cisterns, gateways, minarets, all carved from the rich brown basalt rock of the locality, garlanded by creepers, broken and disjointed by peepul, or banian trees, each, in

its turn, is a gem of art, and the whole a treasury to the sketcher or artist. . . . The interior of the citadel is almost indescribable, being nearly covered with masses of enormous ruins, now almost shapeless, interspersed with buildings still perfect. All those which had vaulted roofs are sound, but all in which wood existed are roofless and irreparably ruined . . . . In the citadel the visitor, if he be acquainted with its past history, will have many a scene of historical interest shown to him. The court which the devoted Dilshad Agha, and her royal mistress Booboojee Khanum, Queen of Yusuf Adil Shah, clad in armour, and fighting among their soldiers, defended against the attempts of the treacherous Kumal Khan to murder the young king Ismail; the place where the son of Kumal Khan stood, when the young king pushed over a stone from the parapet above, which crushed him to death; the window where the dead body of Kumal Khan was set out, as if alive, to encourage the soldiery in their brutal assault; the place on the ramparts where Dilshad Agha threw over the ropes, and the faithful band of Persians and Moghuls ascended by them and saved the Queen and her son. All these will be pointed out with every accompanying evidence of probability and truth; as well as the apartment whence the traitor Kishwar Khan dragged the noble hearted Queen Chand Beebee to her prison at Sattara. Then in a lighter vein, the visitor will be told of the merry Monarch Mahmood; he will be shown the still entire and exquisitely proportioned and ornamented room where happy hours were passed with the beautiful Rhumba, and though it was much defaced when the Rajah of Sattara began with his own dagger to scrape the gilding from the walls, there are still traces of the picture of the jovial king and his lovely mistress. Such, and hundreds of other tales of wild romance and reality which linger amidst these royal precincts, will, if the visitor choose to listen to them, be told him by descendants of those who took part in them, with as fond and vivid a remembrance as the Moorish legends of the Alhambra are told there.

For such legends of that beautiful memorial of past greatness, an interest for all time has been created ; but, no one has succeeded in awakening for Bijapur any corresponding feeling, and far grander as its memorials are, accounts of them are listened to with a cold scepticism or indifference which hitherto nothing has aroused. And yet, inspired by the effect of these beautiful ruins with the glory of an Indian sun lighting up palace and mosque, prison and zenana, embattled tower and rampart, with a splendour which can only be felt by personal experience, it may be hoped that some eloquent and poetic pen may be found to gather up the fleeting memorials of tradition which are fast passing away, and invest them with a classic interest which will be imperishable. Above all, however, these noble monuments may serve to lead our countrymen to appreciate the intellect, the taste, and the high power of art and execution which they evince, to consider their authors not as barbarians, but in the position to which their works justly entitle them ; and to follow, in the history of those who conceived them, that Divine scheme of civilization and improvement, which, so strangely and so impressively, has been confided to the English nation."

Since the above was written a great change has come over the city—a change that is still going on, and will continue to do so, until in a few years hence those who return to it after an absence of twelve or fifteen years will not recognise it. Of the wisdom of this change it must be left to individuals to judge for themselves. We cannot all think alike and never will. Some, basing their opinions upon utility, will welcome the improvements, others will deplore the too free hand of the utilitarian. The former will, no doubt, commend the policy which puts to use all that can be used, and looks upon any other idea as pure maudlin sentiment ; whereas the latter will ever regret that old associations, traditional and historical, and their objects, have, by the hand of modern improvement, been irretrievably separated ; that the objects they look upon are not those of the past ; that the hoary old ruins clad

in picturesque attire, garnished by nature with many a festoon and wreath of creepers, are being stripped of the mantle nature has woven for them, and either exposed to view in naked ugliness, or cleared away entirely by the hands of convicts. But a reaction seems to be setting in. Government is interesting itself in the welfare and preservation of these grand old memorials of a past kingdom's greatness, and, although what has been done cannot be undone, we shall yet see all that has withstood the ravages of time and man well cared for. At present, although the citadel is completely altered from what it was ten years ago, the rest of the town still preserves much of its old aspect. The greater part of it is waste land, strewn with the foundations and ruins of houses which once occupied almost every yard of it. The old roads and streets between the heaps of ruins of fallen walls can in many instances be clearly traced. Prickly-pear has taken possession of all waste ground, and jealously encompasses and guards the crumbling ruins. It has so overrun the place, that the local authorities find it no easy task to make clearances in it, for wherever it is thrown or buried it will soon assert itself again, and start up a fresh crop unless dried and burnt. Considerable areas within the walls are cultivated fields. The present population has spread itself across the west end of the city and down about the Jama Masjid, and a few hamlets are scattered about among its ruins. The largest suburb is that of Shahapur, without the north-western gate.

**The Walls.**—The city is surrounded by a fortified wall, consisting of ninety-six bastions, with their connecting curtain walls, and five principal gates with their flanking bastions. The walls have been well built of stone and mortar, backed up with a good breadth of rammed earth between the outer and inner casings. Along the top of this is a broad platform, running from bastion to bastion and over the gates, and this is protected by a high battlemented wall which rises from the top of the curtain wall. The bastions, which are placed at almost regular intervals, are generally semi-circular in plan, some-

times polygonal, but nowhere square. Upon these guns were mounted and gun platforms were constructed for them. They are curious and well worth examination. In the centre of the paved platform is a small circular hole, for the pivot upon which the carriage revolved, and at a distance from it, decided by the length of gun to be mounted, are two opposite segments of a channelled ring, in which the wheels of the carriage travelled as the gun was swung round. Connecting the ends of these two segments, towards the back of the gun, is a segmental recoil wall, built back at such a distance that the breech of the gun very nearly touches it. When firing, this small space between the two was probably wedged up firmly, thus counteracting the recoil of the gun, and preventing undue strain upon the pivot. It appears that in the original construction of these bastions no cover was provided for the gunners, but it has been subsequently added to some, if not all, by building a low shelter wall round the crest of the bastions, leaving embrasures at intervals, big enough to fire through. Where these shelter walls exist they are very light and flimsy, and could only have afforded protection against musket balls; shot from cannon would have knocked them to pieces very quickly. The Feringhi burj, unlike the rest, has been built to accommodate several small pieces of cannon, one before each embrasure, mounted upon blocks of masonry, and each provided with a kind of universal joint, so that it might be quickly turned about and pointed in any direction. Outside the walls, and running nearly the whole length round them, is a deep broad moat, and beyond this can still be traced remains of a covert way.

**The Gates.**—The principal gates are five—the Makka gate on the west, the Shahapur gate at the north-west corner, the Bahmani gate on the north, the Allahpur gate on the east, and the Fateh gate on the south-east. They are well protected by flanking bastions, double gates, and covered approaches. The Fateh gate was originally known as the Mangoli gate, called after the town of that name, 12 miles distant, to which the road through it led. But when Auranzeb entered the

city in triumph by it, he ordered that it should thenceforth be called the Fateh Darwaja or Gate of Victory. The Makka gate has, subsequent to its erection, been further strengthened and fortified upon its inner side and converted into a small stronghold, safe against enemies within or without. It is said, to have been further added to by the Peshwa's Government, probably as better protection for their small garrison and revenue offices. The British, on taking over Bijapur, also located their Government Offices in this place, until later conversions of some of the old buildings of the citadel provided them with better accommodation. It is now occupied by a school. It is a great pity this fine old gate should not be opened out and used. It is the natural outlet on the west to the long road that traverses Bijapur from east to west, and which road now, just as it abuts upon the gateway, and seeks exit, is diverted at right-angles and follows the wall four hundred yards further to the north, before it reaches the smaller Zohrapur gate.

In addition to these five principal gates, there are several smaller ones, among which are the Zohrapur gate, between the Makka and Shahapur gates, and the Padshapur gate, now in disuse, on the east near the railway station. There were also numerous *diddis*, or small posterns, leading out into the ditch.

The whole circuit of the walls is about six and a quarter miles, and the whole area within them is about 1,300 acres or two and a half square miles.

The Arkilla or Citadel walls, with a circuit of one and a tenth mile, were very similar in arrangement to the outer walls. More than half of these have been levelled and cleared away, but it is probable that there were three gates—one still existing on the south, one on the west near the Sat Manjli, and one on the north. There is another which is still used on the east opposite the Asar Mahal, but it is a postern. On this side an arched viaduct connected the interior of the citadel with the Asar Mahal just without its walls, and was used when the Asar Mahal served its first and original purpose—a hall of justice.

**The Waterworks.**—The waterworks of Bijapur, like those of almost all old Muhammadan towns, were, in their day, perfect; abundance of pure wholesome water was brought into the city from two principal sources—one from Torweh, four miles to the west, and the other from the Begam talao to the south. These sources being without the walls, could easily be cut off by an army investing the city, but this contingency was evidently foreseen and met by the plentiful distribution of tanks and wells within the walls, supplied from these sources, and which, when once filled, would render the besieged independent of the source for months together. Wherever the remains of Muhammadan buildings are met, this characteristic marks them all. Muhammadans had a special fondness for the presence of water. They knew full well and appreciated the cooling effect of tanks and cisterns of cold water within and around their dwellings. These together with cool chunam or marble pavements, covered in with thick masonry walls and roofs, afforded a luxurious retreat from the glare and scorching heat of a summer sun. In their palaces, even in cool subterranean vaults, they had their chunam-lined baths and fountains. In the Sat Manjli they had at least one basin or bath on each floor with octagonal, square, or fluted sides; and away upon the highest storey now remaining are traces of a bath. Their palaces usually had a large square tank within the walled enclosure. It may be seen in the ruined palaces of Fateh Khan and Mustafa Khan. The reservoir of the latter was filled from a well close by, the water being drawn up by a *mot* into an elevated cistern, from which it ran to the tank through earthen pipes set in masonry, traces of which may be seen from the well to the tank. When the tank was filled to the brim, the water was allowed to run off down shallow stone channels in different directions through the garden that surrounded it; and to give a prettier effect to the running water, the floor of the channel was cut into zigzag ridges, against which the water struck and rebounded in thousands of little ripples. These ripple stones were in many instances of very much more

complicated patterns. Lying about the Anand Mahal are several fragments of these. They are divided into large compartments, and each of these is channelled into the plan of a maze or labyrinth. The water entered at one end and travelled through all these channels in and out, redoubling on itself a dozen times, and finally slipped out at the opposite end and into another where it had to go through the same meanderings. The effect must have been exceedingly pretty, for the divisions between the channels are very narrow, just enough to separate the two streams of water on either side running in different directions. Then again in some the water is made to beat against innumerable little fishes, carved in all sorts of positions in high relief on the floor of the channel.

There is a curious little building, well worth an inspection, in the south-east corner of the town, not far from the Jama Masjid, called Mubarak Khan's Mahal, which was built entirely for a display of waterworks. It is a three storeyed pavilion, the lower storey being square, the next octagonal, while the upper, a small one, supports the dome. Water was carried all through the building in pipes buried in the masonry. Around the plinth is a row of peacock brackets, which are channelled along their tops, and out through the mouths of the peacocks; and behind, on the plinth, are two rows of pipes, which supplied them with water. Around the next storey was a cornice, some of the brackets of which were channelled in the same manner, and in the dome are holes at intervals which are the outlets of small pipes. When the water was turned on, it spouted from all these brackets and the dome, and fell into a cistern, in the midst of which the pavilion stood. In the second storey was a small cistern, and what appears to be the remains of a fountain occupies the floor of the third. On the roof of the small building beside this one, was a large shallow tank, and in the bottom of this and let into the ceiling, is a large circular slab pierced with holes. This was intended as a shower bath. There are several of these buildings out at Kumatgi, about ten miles east of Bijapur, which will be described further on.

From the Torweh direction, the water was brought towards the city by a great subterranean tunnel. It starts from the Surang Bauri near the tombs of Afzal Khan's wives, beside the Muhammad Sarovar. Here it may be seen, low down in the north side of the well, as a masonry tunnel with an arched top, curving rapidly round to the eastward. It then makes a bee line for the Moti Dargah, where it turns more to the east, and passes through the gardens into the Ibrahim Roza enclosure. To this point its direction is easily traced by the manholes, or air shafts, placed at frequent intervals along its course; but beyond this it is lost, and only extensive excavations would settle its further course. During the greater part of its course it is roughly cut through the *murum*, the water being in some places over 60 feet below the surface.

From the Begam talao, on the south of the town, the water is brought in through earthen pipes. These pipes are in short lengths, being made with a shoulder on one end of each length, into which the next pipe fits, the whole being then embedded in concrete. Along the line of these pipes, at intervals, are tall open water towers, built for the purpose of relieving the great pressure there would otherwise be in the pipes.

The principal tanks and wells in the town are the great Taj Bauri, the largest and most important; the Chand Bauri near the Shahapur gate; The Bari and Mubarak Khan's Bauris in the south-east; the Masa and Nim Bauris in the north-east quarter of the city; the Ilal and Nagar Bauris; and the Jama Masjid Bauri to the south of the Jama Masjid. There were many other large ones, the ruins of which may be seen, but they have been neglected and now hold no water.

**Bijapur Architecture.**—Bijapur suddenly sprung into existence as an important factor in the affairs of the Dekhan, rapidly attained the highest rank among its states, and just as suddenly collapsed. It enjoyed the dignity of a capital, the seat of the Adil Shahis, for two hundred years, and then surrendered its liberty to the overwhelming power of Dehli.

and was thenceforth compelled to take the secondary rank of one of its numerous dependencies.

It may be as well here to insert a list of the Kings of Bijapur with their dates, and the names of the principal buildings ascribed to their reigns.

**Yusaf Adil Shah (1489—1510.)**—The first enclosure of the citadel or "Arg"; the Dekhani Idgah; and Yusaf's old Jama mosque.

**Ismail Adil Shah (1510—1534.)**—The Champa Mahal (1521.)

**Mallu Adil Shah 1534, deposed.** No works.

**Ibrahim (I.) Adil Shah (1534—1557.)**—Mosque at Ibrahimpur (1526); the Sola Thami Mahal (1528); strengthened the fortifications of the citadel; the Ghalib Masjid; and the old Jama Mosque near the tomb of Hazrat Jaffar Sakkaf (1551.)

**Ali (I.) Adil Shah (1557—1580.)**—His own tomb in the south-west quarter of the city; the city walls and fortifications (1565); the Gagan Mahal (1561); the Chand Bauri; and the commencement of the great Jama Masjid (1537.)

The fortifications of Shahdurg (1558); and part of the fortified walls of Raichor (1570.)

**Ibrahim (II.) Adil Shah (1580—1626.)**—The mausoleum of Taj Sultana called the Ibrahim Rauza (1626); Sāt Manjli or Sat Khan-ka Mahal (1583); the Haidar Burj (1583); Malika Jehan Masjid (1587); the Anand Mahal (1589); the Sangat or Nauras Mahal and other buildings at Nauraspur (1599 to 1624); and the Taj Bauri (1620.)

**Muhammad Adil Shah (1626—1656.)**—His own tomb, the great Gol Gumbaz; the Begam talao waterworks (1651); the decoration of the Jama Masjid *mehrab*; and the Asar Mahal.

**Ali (II.) Adil Shah (1656—1672.)**—The commencement of his own tomb to the north of the citadel; and the

rebuilding of a length of the city walls close beside the Landa Qasab bastion (1662).

**Sikandar Adil Shah (1672-1686.)** No works.

The real building period of Bijapur did not commence until Ali (I.) Adil Shah ascended the *masnad*. He was a great patron of the arts and welcomed artists and learned men to his capital. One of the first buildings undertaken was the Jama Mosque, which, for simplicity of design, impressive grandeur, and the solemn stillness of its corridors stands unrivalled. It is, too, the best proportioned building in the city. It was after Ali Adil Shah, laden with spoils, returned from the great battle of Talikot and destruction of Vijayanagar, that the walls and fortifications of the city were taken in hand and completed. Portions were allotted to each of his generals, hence the various styles and degrees of finish of the different sections of the same. The Adaulat Mahal, the Sona Mahal, and the first attempts to bring water into the town are ascribed to him.

Ibrahim II. followed up the good example of his father and continued to adorn the city with some of its most ornate buildings. He raised the elaborate pile of the Ibrahim Rauza, the most picturesque group at Bijapur.

Muhammad who succeeded him has left one of the greatest domes the world has seen, over his own tomb, the Gol Gumbaz.

Ali II., who followed, being determined to outdo them all, commenced his own mausoleum on so grand a scale that he had not time to complete it ere his death dispersed the workmen, and it remains a splendid ruin, a lasting monument to his ambition. With this tomb ended, virtually, the building age of Bijapur. It flourished from the laying of the foundation stone of the Jama Masjid about 1537 to the death of Ali II. in 1672, a hundred and thirty five years.

In the Jama Masjid we have the style, which is so peculiar to Bijapur, coming upon us in its full development, in its

purest and best form. It would appear that the style and its architects were imported, and that subsequent buildings were built upon the lines laid down by these men by their descendants and local builders who copied them. It is a fact that no subsequent building is equal to this one for its perfect proportions. The art weakened, and a sign of this is the lavish and profuse ornament which was spread over some of the later buildings.

The domes of Bijapur are, as a rule, lost internally in their own gloom; they have seldom any clerestory lights and where they do exist, as in the mosque at the Ibrahim Rauza, they are too low. The domes of Ahmadabad are raised above the general roof upon pillars, and the light and air are freely admitted. In some of the high stilted domes here, the ceilings are carried up inside of them so far that it is almost impossible to see them for the darkness which ever fills them; they are more like great dark circular caverns hanging over head. In these cases, which are so frequent, the best corrective would have been double doming, the inner or lower dome forming the ceiling. But this device is met with nowhere save in the Ibrahim Rauza, where a curious flat intervening ceiling between the floor and dome takes the place of an inner dome and really forms a second storey; and in the cenotaph of Afzal Khan, beyond the village of Takki or Afzalpur, where there is an inner and an outer dome, the space between them being an upper chamber. As a rule the interior was sacrificed to the exterior without any attempt being made to correct the defect. Where the diameter of the domical ceiling is great compared with its height, as in the best examples, light enough is admitted to show the ceiling, but there are scores of examples where the interior height is from two to three times the diameter of the dome so that little light can reach them, and they are thus great hollow cylinders.

It may be mentioned in connection with the domes that all those of the state buildings of Bijapur are, or have been, sur-

mounted with brazen finials bearing the crescent, the Turkish emblem, declaring the origin of the Adil Shahi family.

The arches are two-centred, sometimes struck from a single centre, and the curves are carried up from the springing to a point in the haunches whence tangents are struck to the crown. This is the prevailing form of arch, but others are in use as well. We find the true ogee arch, the Gothic arch, the segmental, and, in one case at least, an almost flat arch. They are sometimes built with rough voussoirs and sometimes corbelled forward from the adjoining masonry. They are often ornamented with richly moulded cusps, as in Ali Shahid Pir's mosque, and then look particularly well.

Another prominent feature are the graceful minarets that flank the mosques and rise above the corners of some of the tombs. These are, with the exception of a pair which are rather towers than minarets, attached to the Makka mosque, entirely ornamental, and not like the Ahmadabad and Gujarat ones, receptacles for staircases leading to balconies around them at different heights from which to call to prayer. They are purely ornamental adjuncts to the façade and are rather more attenuated than those of Gujarat.

Excepting in the case of the two converted Hindu temples in the citadel, and the guardrooms at the gateway, there is no other example of the pillar and lintel style which was practised so much in Gujarat.

**The Gol Gumbaz.**—By far the largest and most conspicuous building in Bijapur is the mausoleum of Muhammad, (or Mahmud as he is sometimes called) Adil Shah. In the time of the "Merry Monarch" Bijapur attained its zenith of architectural greatness. Luxury held her court within its walls, and the Sultan and his nobles worshipped at her shrine. One of the first concerns of the king on ascending the *masnad* was to build his own tomb, and to set about it at once, so that there might be a chance of completing it before he died. In this

there was naturally great rivalry, for each monarch wished to leave such a tomb behind him as would eclipse those of his predecessors, leave no room for improvement to his successors, and so single out his name conspicuously from them all. And Muhammad certainly succeeded in doing this in a manner beyond anything attempted before or after him. Ibrahim II., his father, had just been buried in his own tomb the like of which was not to be found anywhere in the Dekhan. With its lavish abundance of decoration, its slender and graceful minarets, its exquisite proportions, and surroundings of lovely gardens, it made his father's simple tomb sink into insignificance and become a hovel beside it. Here was a puzzle for this 'Old King Cole.' How was he to surpass it? In this last work the architects and builders had done their very best, they could do no more. The only thing left to him then was to substitute quantity for quality. If he could not surpass the delicate chiselling and lacelike balustrades of the Ibrahim Rauza, he would, at least, build such a tomb as would, by its immense size, dwarf this and every other building in the city, a tomb that would arrest the eye from every quarter for miles around, and carry with it the name of Muhammad, the great Sultan Muhammad.

The general appearance of the building is that of a great cube, surmounted by a huge hemispherical dome, with an octagonal tower at each of its four corners, these being crowned by smaller domes. The only prominent feature on the faces of the building is the great deep overhanging cornice which, at a high level, runs round all four sides. The doorways, small lancet windows, and surface decoration by no means assert themselves, and from a short distance off are hardly noticed on the bare looking walls. The monotony of this, however, is broken by the towers which are riddled with windows from base to summit—seven in each of the seven storeys into which the tower is divided. The crest of the walls, above the cornice, is crenellated. The diameter of the dome is rather less than the breadth of the building. A winding staircase ascends

in each of the corners of the building, just where the towers abut on to it, and, communicating with each storey of the tower, at last leads out on to the flat roof, between the corners and the dome. Passages lead from the roof, through the thickness of the dome, into the whispering gallery round the interior of the same.

The dome is practically a hemisphere of 124 ft. 5 in. interior diameter. The thickness of the same at the springing is 10 feet, whilst near the crown it is 9 feet. Thus the total external diameter at the springing is 144 feet. The curves of the surface are nowhere perfect so that the measurements taken across different diameters vary several inches. The great compartment below, which is covered by the dome, is 135 ft. 5 in. square at the floor level, and this gives an area of 18,337·67 sq. ft., from which if we take 228·32 sq. ft. for the projecting angles of the piers carrying the cross arches, which stand out from the walls into the floor, two on each face, we get a total covered area, uninterrupted by supports of any kind, of 18,109·35. sq. ft. This is the largest space covered by a single dome in the world, the next largest being that of the Pantheon at Rome of 15,833 sq. ft.

The total exterior height of the building above the platform on which it stands is 198 ft. 6 in. exclusive of the wooden pole at the top. But this, when it held the gilt finial, formed part of the building and another 8 feet must be allowed for it and this would give an extreme height of 206 ft. 6 in. The interior height from the level of the floor around the tomb platform to the top of the dome is 178 ft. The drop from the gallery to the floor below is 109 ft. 6 in.

In this colossal mausoleum we have the system of the *pendentives*, used with such effect throughout the Bijapur buildings, displayed to its greatest advantage. Theoretically there is no limit to the size of the building that could be raised and covered in on these principles. But, with the material the

Bijapur builders had, it is very doubtful whether they could have erected a larger building without great risk of accidents. Here they had no trouble with their foundations for they had selected a spot where the solid rock comes to the surface, and the whole of the foundations are planted upon it. One of the greatest troubles and risks of subsequent unequal settling, that the builders of great and heavy works have to contend with, did not exist here.

"In a spherical roof intersected with groined compartments, the term *pendentives* was applied to the surfaces included between such compartments. The same term is applied to the surfaces included in the angles formed by a groined vaulting at its spring." It is in the latter sense that it is used in the Bijapur buildings. The *pendentives* are thus a result of cross arching or groining. The accompanying

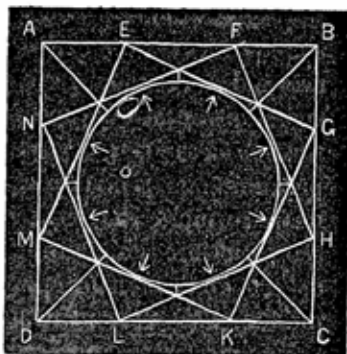


diagram explains the arrangement. ABCD is the square room to be covered in. Points are taken in the walls at E, F, G, H, K, L, M, and N so that they form the corners of an octagon. At these points buttresses or piers are built up the walls to carry arches. The latter are then thrown across from one pier to an alternate pier so that the arches thus constructed form in plan two intersecting squares EGKM and FHLN, and the crowns of all the arches fall upon a circle inscribed within these squares, and carry the dome which may be as small in internal diameter as this circle. It will thus be seen that the dome rests directly upon the crowns of the arches, which are always pointed, and the former being a solid mass of concrete, like a shell with no loose voussoirs, it rests as a dead weight upon the crowns of the arches conveying no out-

ward thrust to them. The lines joining the intersections and points of the arches, and the corners of the outer square, cut up the space between the circle and these corners into a number of concave spherical triangles. These are the *pendentives*.

On the great raised platform in the centre of the building, under the dome, are the duplicate tombs of the grandson of Sultan Muhammad, his younger wife Arus Bibi, the Sultan himself, his favourite mistress Rhumba, his daughter, and his older wife, in this order from east to west. The real tombs, where the bodies lie, are in the vaults immediately below these, the entrance to which is by a staircase under the western entrance. Over Muhammad's tomb is erected a wooden canopy.

The most remarkable feature about this tomb is its whispering gallery. This, as mentioned before, runs round the interior of the dome on a level with its springing, and hangs out from the walls into the building. It is about 11 feet wide, the dome itself forming the back wall of the same. On entering the building one is struck with the loud echoes that fill the place in answer to his footfall; but these sounds are much intensified on entering the gallery. One pair of feet is enough to awaken the echoes of the tread of a regiment; strange eerie sounds, mocking whispers, and uncanny noises emanate from the walls around. Loud laughter is answered by a score of fiends. The slightest whisper is heard from side to side; and a conversation can be most easily carried on across the full diameter of the dome in the lowest undertone. A single loud clap is echoed over ten times distinctly.

Instances of multiple echoes, such as this, are the Pantheon, the tomb of Metella, the wife of Crassus, which is said to have repeated a whole verse of the *Æneid* as many as eight times, and the whispering gallery of St. Paul's. It is not at all likely, as some suppose, that the architect of this building had the production of a good echo in view when he constructed the dome, for it is no more than a duplicate of many a dome in Bijapur, on a much larger scale, with nothing extra

about it in any way. The echo was, no doubt, a purely natural result of the size of the dome. In the smaller domes we get what is called resonance, their diameters not being sufficiently great to allow of a distinct echo. It requires rather more than 65 feet between a person and the reflecting surface so that the sound on return may reach his ear immediately upon the dying out of the original sound and so create the impression of a second sound—an echo. If a greater distance intervenes the echo is more distinct as more time separates the original sound from the reflected sound. If the distance is less no distinct echo results, as the original and reflected sounds overlap and produce a confused sound or resonance.

From the roof of the tomb, surrounding the dome, a most extensive view of the whole city is obtained. To the south-west is the Jama Masjid conspicuous among its surrounding buildings; more to the west may be seen Mustafa Khan's mosque, the Asar Mahal with its great open front, and the many buildings in the citadel, most prominent among which is the Anand Mahal. Directly west is, first, the unfinished mausoleum of Ali (II.) Adil Shah with its rows of skeleton arches, then the lofty Haidar Burj with the old Dekhani Idgah beside it. Away beyond the walls are the domes and *minars* of the Ibrahim Rauza, and the white dome of the Amin Dargah with the Serai (Jail) and scores of surrounding buildings. Out to the east is the unfinished tomb of Jehan Begam and the tomb of Ain-ul-Mulk.

Over the south doorway below, and inside, there is a large boldly cut inscription in three compartments. Each of these three sections is a complete sentence in itself, and each, on computing the values of the Persian letters, gives the date A. H. 1067 (A. D. 1656), the date of Muhammad's death. These sentences are:—

“The end of Muhammad has become laudable.”

“Muhammad Sultan whose abode is in paradise.”

“The abode of peace became Muhammad Shah.”

The portion added to the back or north side of the building is said to have been intended to afford a resting place for Jehan Begam the Queen of Muhammad Shah, but whatever it was built for, it was never finished and never occupied. An inspection of the masonry shows that it was added after the main building was erected. In building the walls of the Gol Gumbaz the builders appear to have first erected four great arches and then to have walled up their open spaces, so that an addition such as the above could have been easily added at any subsequent time, and the filling in under one of the great arches knocked out, to give access to it, without impairing the building. Below it is a vault corresponding in plan to the upper chamber, which goes far to show it was intended for a tomb.

Standing out before the Gol Gumbaz on its south side is the great gateway over which was the *Nagarkhana*, where the music was played at stated times. It appears never to have been finished as its *minars* were never carried up beyond the roof.

On the west, and standing on the edge of the platform, is the well proportioned mosque attached to the tomb, but which has, unfortunately, been converted into a travellers' *bangla* by unsightly cross walls, doors, windows, and whitewash. It is an elegant building with a rich, deep cornice, and slender well-proportioned minarets. The stairways leading to the roof, as in most of the Bijapur mosques, are in the thickness of the end walls. In this they differ very much from the Ahmada-bad buildings where the stair is almost invariably a spiral passage winding up through the minarets. Two adjuncts were necessary to every Muhammadan tomb, namely, a mosque and a tank. Here we find two tanks, one before the main entrance to the tomb and another between the latter and the mosque. The general style, finish, and proportions of this mosque shew clearly that it was not due to the want of cunning artisans that the Gol Gumbaz was built so plainly and cov-

ered with plaster, instead of being decorated with a profusion of chiselled stone-work. Moreover there are parts about the great tomb itself, the general cornice and the cornices of the little *minars* on the top, which indicate the presence of skilled workmen in stone. Its severity of outline and decoration was thus designedly so, and was the outcome of an ambition to overshadow all previous work by simple mass, which has resulted almost in clumsiness.

**The Jama Masjid.**—This building, the principal mosque in the city, is situated in the middle of the south-east quarter of the town. It stands upon the south side of the road leading from the Allahpur gate to the citadel. Including the great open courtyard, embraced between its two wings, it occupies the greatest area of any building in Bijapur—about 54,250 square feet to the bases of the towers at the ends of the wings, beyond which there is a further extension up to the eastern gateway. The main building, the mosque proper, is built across the west end of the great court. The massive square piers which support the roof divide the length of the façade into nine bays, and the depth into five, which would give a total of forty-five bays in the body of the mosque; but nine in the centre are taken up by the open space under the great dome, *i.e.*, the four central piers being absent a great square area is enclosed by the surrounding twelve piers. Over this space, and towering above the flat roof, rises the dome. A full description of the manner in which this and the majority of the Bijapur domes are supported has already been given in the account of the Gol Gumbaz.

The dome of the Jama Masjid is generally looked upon as the best proportioned in Bijapur. It is a true dome and not, what many are in the town, a sham; it is the roof of a domical ceiling. Perhaps we test it too much by European models when passing such favourable judgment upon it. The bulbous dome so characteristic of Saracenic architecture, is foreign to Christendom. Our domes are as a rule segmental, or are intended

to appear so when constructed. Now the Jama Masjid dome is segmental, hence it pleases the European eye more than the bulbous ones do. But this is hardly a fair way of criticising it. As an example of Saracenic architecture it must be judged by what is best in that order; and using this test it will probably be found to err as much in being too flat as many others here do by being too elongated and strangled at the neck. It would have been improved had it been raised four or five feet out of the square upon which it rests. One of the most perfect in outline as a Saracenic dome is that over the tomb of Ain-ul-Mulk to the east of the town, and next to this is that of Khawas Khan's tomb, one of the Two Sisters.

The interior of the mosque, save the decorated *mehrab*, is severely plain. There is a quiet simplicity about it which adds much to the impressive solemnity of the place. The walls and piers are all faced with white plaster. High up in the back walls, and the walls of the wings, is a row of small windows filled with geometric tracery in perforated stone. Before the *mehrab* hangs a great thick curtain, and when this is drawn aside a sight of gorgeous splendour is revealed. The whole front and recess of the *mehrab* is covered with rich gilding upon a coloured ground. There are representations of tombs and minarets, censers and chains, niches with books in them, vases with flowers, and the whole interspersed with bands and medallions bearing inscriptions. These are as follows:—

"Place no trust in life; it is but brief."

"There is no rest in this transitory world."

"The world is very pleasing to the senses."

"Life is the best of all gifts, but it is not lasting."

"Malik Yaqub, a servant of the mosque, and the slave of Sultan Muhammad, completed the mosque."

"This gilding and ornamental work was done by order of the Sultan Muhammad Adil Shah, A. H. 1045"  
(A. D. 1636.)

As the mosque was commenced by Ali (I.) Adil Shah it

will thus be seen, that the decoration of the *mehrab* was no portion of the original design. The colouring of this part was conceived and carried out by Sultan Muhammad who appears to have been very partial to painted decoration. He adorned the walls of the Asar Mahal, and the painting in the water pavilion at Kumatgi is probably his work. He also gilded and decorated the walls of the Sat Manjli, the abode of his favourite mistress, Rhumba. Surface decoration in colour was used in the tombs of Ali I., and Ibrahim II.; but it was confined to geometric patterns and conventional foliage. It was not until the time of Muhammad, when the prohibition against it was disregarded, that figure painting was introduced into Muhammadan buildings. >

The floor of the mosque has been most carefully plastered and polished, and divided by thin black lines into compartments, each of which is supposed to accommodate one worshipper. Altogether there are over 2,250 such spaces. These are in the body of the mosque, and the wings are not taken into account. The wings were probably never intended for worshippers. It is said that these divisions were ordered by the Emperor Aurangzeb, who is also said to have built the large gateway on the east side of the courtyard.

High up round the outside of the building runs a deep corridor, and it is mainly the arches of this corridor that break the monotony of the sombre plain walls of the exterior.

**The Mehtar Mahal.**—On the south side of the road between the Jama Masjid and the citadel gate, and nearer the latter, stands one of the prettiest little buildings in Bijapur. Though called a Mahal, or palace, it is really a gateway to the inner courtyard of a mosque, with upper rooms and balconies where men might assemble and converse and from its windows enjoy the different views of the city. The principal object of the group, the mosque within, is a neat little building and would have attracted far more attention than it now does had

it not been so close to the more ambitious design—the gateway. The general outline of the latter is that of a tall square tower surmounted by two slender minarets at its upper forward corners, with the main entrance running through the centre of the ground floor, having another floor and an open terrace above this, with balconied windows projecting out from the surfaces of the building. The most ornate feature about the gateway are these windows. These are bay or oriel windows, the projecting landing, or sill, being supported beneath by bracketing ornamented with rows of hanging buds or drops, the brackets or consoles being themselves connected into a whole by decorated transverse tie-pieces in ascending tiers. The balcony parapet with its rosette panels and neat capping is carried across the face of the building and serves its purpose to two little side windows. From this rise three lancet-shaped lights in the front, and one each in the ends, and from the mullions between these project a row of most richly wrought stone brackets supporting the deep overhanging cornice. They are exceedingly thin long rectangular slabs, perforated and worked over with the most beautiful arabesque. They are such as one would expect to find in woodwork, and look far too delicate to be wrought in brittle stone; but they have lasted without snapping for over two hundred years, during the most part of which time the building has not been cared for. The hanging fringe on the cornice above has, unfortunately, been mostly knocked away, but a few little bits remain to shew how pretty it was. The face of the building from the window upwards is ornamented with lancet-shaped panels corresponding in size to the lights of the window, but below this, and around the doorway, the whole surface is embellished with some exceedingly neat surface ornament. Up the two flanks of the face of the building rise the octagonal buttresses of the minarets, with horizontal mouldings and cornices at the levels of the different floors. Along the crest of the building, between the minarets, was a most beautifully perforated parapet, but this too has suffered very much. Its slabs were easily removed and

were probably carried off in days gone by when the relics of Bijapur were a prey to the occasional visitor, and a quarry to the local builders, whose very familiarity with these unused buildings blunted their respect for them; at a time when this old deserted city was lying almost in oblivion, uncared for and desolate.

Passing within we enter a compartment, through the centre of which, between the two raised platforms, is the passage to the courtyard. The most noteworthy thing here is the very curiously arranged ceiling. This, as well as the ceiling of the upper floor, is constructed in the same manner as that at the Ibrahim Rauza, which is fully described in the account of that building. The old wooden doorway is worth inspection, with its heavy massive framing and quaint iron bosses and nails. Some similar iron work, very prettily perforated, may be seen on the doors of the tomb of Shah Karim near the south-east corner of the Jama Masjid. The Mehtar Mahal is about 24 feet square in plan and 66 feet to the tops of the minarets.

The mosque is a neat little building; it had a very fine cornice and brackets, and has a rich parapet along the top. The minarets, however, look not quite in keeping with the rest. They are very primitive looking and inelegant, and compare very unfavourably with those of the gateway. From the roof upwards they are exceedingly plain, being nothing more than tall tapering round shafts with a row of leaves about half way up to relieve their monotony of outline. They are not even surmounted by the usual large ball or bulbous finial, but are plainly rounded off with a very small ball and trident. This latter is an unusual device. There are so many points of resemblance between this mosque and that of Malika Jehan Begam (or the Janjiri mosque as it is also called) that one cannot help thinking there was some connection between the builders of that mosque and this. The Janjiri mosque is generally ascribed to Ibrahim II., and is said to have been erected in 1587.

There are several very unreliable stories current accounting for the origin of the name of the Mehtar Mahal. \* It is just possible that this is not the original name at all, but one subsequently applied to it meaning the 'Superior' Mahal, and given to it to indicate its surpassing beauty; for it is more likely that the mosque and gateway would have originally been called after him, who caused them to be erected. Then, as it was probably private property, and the great door was usually closed against intruders, the mosque became lost sight of, and the gateway, whose upper rooms were generally used, was raised to the dignity of a Mahal. One story ascribes its origin to a sweeper who was unexpectedly enriched by the king in fulfilment of a vow, and who, not knowing what to do with so much money, built this Mahal which was on this account called the Mehtar or Sweeper's Mahal. It would hardly have accorded with Muhammadan ideas of decency to allow a sweeper to erect a mosque, and there is no doubt at all that the mosque and gate were built by the same person. We may dismiss this story as absurd. Another credits one Mehtar Gada, a fakir, in the time of Ibrahim II., with the building of it, but the details of this story are also very improbable.

That the mosque and gateway were built at the same time is evident from the fact that a peculiar kind of stone, found nowhere else in Bijapur, so far as I am aware, is used in the back wall of the mosque and the upper chamber of the gateway. On the Andu Masjid, described further on, and which is of much the same style of work, though less profusely decorated, we have the date of its erection given as 1608. On the little pavilion before the Arash Mahal, which is covered with precisely the same kind of surface decoration as is used on the face of the Mehtar Mahal, we have the date twice over, 1669. The masonry is of the same class as that of the Andu Masjid and the Mehtar Mahal. I would be inclined to place the latter between these two, and do not think 1620 far wrong as about the probable date of its erection.

**The Asar Mahal.**—Upon the outer edge of the citadel

moat, towards the east, and facing in that direction, is one of the ugliest buildings, yet the most sacred, in Bijapur, the Asar Mahal or Palace of the Relic. In one of the rooms within are supposed to be enshrined two hairs of the Prophet's beard. Many years ago burglars broke into this room one night and rather disarranged its contents, and as the opening of the relic box is forbidden, and the room itself is only opened once a year, no one can be sure that the thieves were pious enough to leave the gold mounted relic tube in the box. The Muhammadans now would rather not meddle with it, but prefer to believe it there to risking the opening and finding their fondest hopes dispelled. Interested parties derive a certain amount of benefit from visitors and pilgrims to the shrine, and would not be likely, even if they knew, to do or say anything to undo the sanctity of the place.

The general shape of the building is that of a great rectangular box laid over on its side, its lid removed, and the open front turned towards the east. The depth of the building from front to back is divided into a forward hall occupying the whole length and height of the building, and a set of two-storeyed rooms filling the whole length of the back half. These rooms are two deep and the best apartment in the place is the long central one upstairs towards the back which is 81 ft. long by 27 ft. broad. A doorway leads out through the east side of this into a gallery with open front looking into the great hall below. In the room off the north side of this gallery the relic is supposed to be enshrined. The two rooms to the south are the principal show rooms of the palace. The three doors leading out of the gallery, which is known as the Gilded Hall on account of its ceiling being covered with gold leaf, are worth notice. They are perhaps the best works of art, next the carpets, in the building. Like all native doors they consist of two flaps, with chain and ring above for fastening them. But the whole surface of each has been ribbed out with blackwood into geometric patterns and borders, and the panels are filled with ivory tablets. They have, unfortunately, been sub-

ject to rough use, and mischievous fingers have assisted to make them what they are—wrecks. Most of the ivory panels have disappeared.

Entering the room to the south we find ourselves in a gorgeously painted apartment. The walls are covered with the interminable windings of the stems, leaves, and flowers of a blue creeper. On the backs of the niches are painted vases and urns containing flowers, and the ceiling and its beams have also been profusely decorated. A good deal of gilding remains on the walls, and, like that on the ceiling of the hall outside this room, retains its lustre remarkably well. This is sufficient proof of the purity of the gold leaf used, for had it been contaminated with any alloy it would have tarnished long ere this. The next room beyond this is also elaborately painted, but in a different style, the lower portions of the walls being covered with figures which have been so damaged, that it is difficult to make out the separate forms, and impossible to solve the stories of the scenes portrayed. From what can be seen they savour very strongly of western handicraft, and indeed, in one instance, regular European wine glasses are represented. These paintings were probably done by European artists in the employ of Sultan Muhammad, who, on their arrival, had little knowledge of eastern manners, customs, or traditions, and had therefore to fall back upon western ideas and mythology for subjects, and then clothe them, as far as they were able, in Indian habiliments. Paintings of figures, like images, are never tolerated by strict Muhammadans, and it is said that Aurangzeb was so incensed at seeing these upon the walls of a Muhammadan building, claiming a certain degree of sanctity, that he ordered the faces of all the figures to be destroyed. The upper parts of the walls are painted to represent trees, sky, and clouds. In this room are two large boxes containing a great number of coverings for the relic box, curtains, and other hangings in silk and kinkob, which have been carelessly kept, are falling into rags, and are sadly moth-eaten. The fine old Persian carpets, which are also badly used, especially at the

*Urus* ceremony, when they are trodden upon by hundreds of dirty feet, are generally kept in the large room behind the Gilded Hall. Beside these there are other articles of olden times, such as old china candlesticks, quaint copper kettles and pans, and some old glass bottles, but nothing among them of any merit as a work of art.

The geometric tracery of the upper parts of the windows up-stairs is very neat. In the last two rooms some of the yellow and blue stained glass still remains in them, but from all the rest it has gone or was never inserted. The rail along the front of the Gilded Hall is neat and very appropriate. Notice the ingenious device of perforated wavy lines, radiating from a centre, in the tops of some of the back windows, to represent, with a strong light shining through them, the rays of the setting sun.

Returning down-stairs we pass the closed door of a room on the left near the foot of the staircase. This was the *kitab-khana*, or library, and the room is lined all round with small cupboards in which the old Asar Mahal MSS were once kept, the bulk of which are said to have been carted away by Aurungzeb. The other rooms on the ground floor are all dirty lumber rooms. In the one below the relic chamber, and before which is the curtain and wooden platform, is a model of the tomb of Muhammad at Medina. It is a curious looking thing but a very poor piece of work, very similar in appearance to a nursery Noah's Ark. It is carefully stowed away in a huge chest.

The general aspect of the great hall, if ever worth much, has been ruined by two tall Gothic arches built across it very many years ago to strengthen the roof. The outer edge of the roof is supported by four huge teak pillars. The ceiling is neatly panelled in wood in geometric patterns and has been painted in light tints.

Before the building is a great square tank always kept full, being fed by the Begam Talao and Torweh conduits, and it is

the addition of this with its reflections and ripple that, in a measure, makes up for the bare looking exterior of the palace itself. Built by Muhammad Shah about 1646 it was originally intended as a hall of justice, but Shah Jehan, it is said, obliged him to abandon the idea of having his court of justice, the Dad Mahal as it was first called, outside the citadel walls. The building was subsequently made the resting place of the relic of the Prophet, which had before this been brought to Bijapur by Mir Muhammad Salli Hamadani from Makka. To make the place more accessible for its original purpose a viaduct was constructed across the moat, supported upon substantial piers, connecting the interior of the citadel with the back of the building, and entrance to the latter was gained through doorways off different levels of the viaduct into both the lower and upper floors. Right in the middle of the roadway on the viaduct, and above the citadel walls, is a water cistern where it was probably intended to wash the feet before entering the hall.

Beside the Asar Mahal, on the north, are the remains of a contiguous building called the Jehaz Mahal from, it is said, its fancied resemblance to a ship, but it certainly has nothing about it now which would remind one of a ship. It is also said that in this building were the offices of the admiralty, hence Jehaz Mahal or admiralty office; and we know Bijapur possessed a considerable fleet at one time. With bare walls and hollow gaping doors and windows, from which all its old woodwork has gone, it is now a wreck. It is in two storeys, the lower ground floor being divided by a central wall into an outer and inner arcade, with a transverse room on either side of the central gateway. At the ends of the building, on the outer sides, are cook rooms, while on the inner sides are staircases leading up to the upper storey. The upper floor was divided into suites of rooms, the walls of which are filled with pigeon-hole niches. Below, in the middle of the building, is the great gateway leading into the Asar Mahal, the ponderous wooden gates of which still swing in their sockets, and the huge cylin-

drical wooden beam, which held the door fast behind, still lies upon its numerous rollers in its long socket in the wall behind the door. On the east side of the enclosure of the Asar Mahal are the ruins of a smaller building called the Pani Mahal.

An *Urus*, or religious festival, is held at the Asar Mahal every year, and for this purpose former governments gave a yearly grant of six hundred rupees. An allowance has been kept up, but it was reduced by the British government to three hundred rupees.

**The Taj Bauri.**—This, the largest tank in Bijapur, is situated in the west of the town near the Makka gate. The entrance to the tank, facing the north, is spanned by a high arch 35 feet across. Upon either side of this, and standing forward, is a two-storeyed octagonal tower surmounted by a dome. East and west of these run long arcades which were intended for the accommodation of travellers. Descending the broad flight of steps between the towers, and passing under the great arch, we come upon a landing which juts out into the water of the tank, from which flights of steps on either side lead down to the water's edge. The tank itself is 223 feet square. Around the inner side of the high wall that encloses it runs a narrow gallery or terrace with a low parapet wall on the inner side. This communicates with sets of rooms in the middle of each of the three sides which overlook the tank, those on the south side being appropriated and converted into a Hindu shrine dedicated to Baladev. Here in one corner are congregated scores of brass gods of all sizes, shapes, and names. Vishnu and his belongings are mixed up pretty freely with Siva and his, and a well-nigh naked *bhairagi* attends to them. Above the sides of the tank are arrangements for raising water, those on the south being still used to irrigate the gardens behind.

There are different stories told about the construction of this work. One says it was built by Malik Sandal, the archi-

tect of the Ibrahim Rauza, in honour of Taj Sultana, the Queen of Ibrahim II. in the year 1620. Another affirms that Sultan Muhammad, having done Malik Sandal a great injustice, and wishing to make reparation for the same, asked him to name anything he liked and he would grant it him. Having no children through whom to hand down his name to posterity, he asked that he might be allowed to construct some substantial piece of work by which his name might be perpetuated. This was granted, and the king himself supplied him with the necessary funds. Had this been the case he would hardly have left the tank without an inscription setting forth his praises, and if constructed for the purpose mentioned it would no doubt have borne his name. The first account is more likely the true one, and as Chand Bibi had already a tank constructed in her name in the city, it is very likely indeed that Taj Sultana, the Queen of the reigning king, wished to have one too, but a better one if possible.

Part of the western wing is used as municipal offices, while the eastern wing is partly used by a Kanarese school and partly in ruins. In connection with the description of the flat ceilings in the Ibrahim Rauza and the Mehtar Mahal, it may be as well to notice the construction of a large but rather flat dome, partly fallen, at the end of the east wing here, and observe how the stone slabs form a lining to a concrete roof, and are not really self-supported. They are simply held in their places by the adhesiveness of the mortar used.

**The Malik-i-Maidan.**—Upon the largest bastion of the western ramparts of the city, situated about midway between the Makka and Shahapur gates, lies the famous Malik-i-Maidan or 'King of the Plain'; next to the great iron gun, the Landa Kasab, this is the largest in Bijapur. It differs from this last, and most of the other guns, in that it is a casting in gun or bell metal or some similar alloy. It is more like a huge howitzer than anything else, being a great thick cylinder with a calibre very large in proportion to its length, and which

spreads slightly from the breech to the muzzle, allowing a very great amount of windage. It is thus evident that it could not have been used with anything like precision of aim even at close quarters, leaving its carrying capacity out of the question. Like Mons Meg at Edinburgh it has a smaller chamber for the powder, and this was no doubt intended to give the gun greater thickness where the greatest strength was required. The surface of the gun has been chased after casting, the necessary excrescences of metal for this purpose being allowed for. The muzzle of the gun has been worked into the shape of the head of a dragon with open jaws, between the sharp curved teeth of which are small elephants, one on either side of the muzzle. The tip of the nose forms the foresight, and the small ears are drilled and thus converted into rings to attach tackle to. There are three inscriptions on the top; one records the name of the man who made it, viz., Muhammad bin Hasan, Rumi; another gives the date of its casting as A. H. 956 (A. D. 1549) with the name of Abul Ghazi Nizam Shah, and the third, a later inscription, was added by Aurangzeb when he conquered Bijapur in A. H. 1097 (A. D. 1685-86) recording that event.

The measurements of the gun have been often taken and almost as often have they varied. This is accounted for by its slight irregularity in shape, one side being longer than the other, and its calibre a little more or less one way than another. The measurements are:—

Length on its right side .....	14 ft. 1½ in.
"    "    left    "    .....	14 ft. 4 in.
Breadth across the muzzle vertically .....	4 ft. 9½ in.
"    "    "    horizontally .....	4 ft. 11 in.
Diameter of bore at muzzle.....	2 ft. 4 in.
"    "    powder chamber.....	2 ft. 2 in.
"    of powder chamber .....	1 ft. 3 in.
Length of bore to shoulder of powder chamber .	7 ft. 1½ in.
"    powder chamber.....	5 ft. 6½ in.

It will be seen from the above measurements that in firing ball there would be at least one inch windage at the muzzle round the ball, owing to the spread of the bore, and it is very evident that no approach to accurate practice could have been made even at short ranges. But in spite of this the gun has been credited with the most wonderful performances. The best story of all is perhaps the following. It is said that during Aurangzeb's siege of the town he was observed from the walls by Sikandar seated by the cistern in the Ibrahim Rauza washing his feet before going into the mosque to pray. Sikandar wishing to take advantage of his opportunity ordered his gunner, Golamdas, to charge the Malik-i-Maidan with ball and fire upon him. The gunner was, however, unwilling to take the life of the Emperor, but, to make Sikandar think he did actually try, he aimed as near as he could to Aurangzeb, with the result that he knocked the *lota* he was using out of his hand. Considering the distance, which is fully half a mile in a straight line, and the short spreading bore of the gun, this story is worth recording for the very impudent assurance with which it is told. It is much more likely the gun was used to fire grapeshot down upon soldiery at close quarters, and the fine scoring of the bore confirms this view. It is said they generally rammed in bags of thick double pice (copper coins) and fired them, and this is not at all improbable.

The Malik-i-maidan was cast at Ahmadnagar, and the place where this operation was carried out is still shewn. It is said to have done considerable execution at the battle of Talikot, having been taken there with Nizam Shah's artillery.

Subsequently it was mounted on the hill fort of Parandah, one of Nizam Shah's strongholds, fifty miles to the north west of Sholapur and one hundred miles north of Bijapur. But when this place fell into the hands of Bijapur in 1632 the gun was brought away as a trophy of war. But this grand old gun was nearly meeting a sad fate as lately as 1854. About that year the Satara Commissioner ordered the sale of

Malik-i-Maidan. It is the highest gun platform in Bijapur, and is a very conspicuous object for miles around ; it is also called the Upri or Upli Burj. In plan it is an oval, its major axis running north and south. Round the south and east sides winds a stair from the ground on the south-west to the top on the east of the tower. Let into the wall on the left, near the top, on the stairway, is a tablet bearing a Persian inscription which records the building of the tower by Haidar Khan, a general during the reigns of Ali Adil Shah and Ibrahim II.—no doubt the same man who built the Haidariah mosque in 1583 near the Bari Kaman. This tower was also built in 1583, the sentence giving the date saying "This bastion is in the name of Haidar." The story of its construction says that Haidar Khan was absent from Bijapur on the king's business when Ali Adil Shah commanded each of his generals to assist in building part of the city walls. Haidar Khan, much to his disappointment was thus precluded from taking any part in the erection of the city's defences. The king Ibrahim, to please him in this matter, when he returned, told him to construct a tower which should overtop the rest. It is easily seen that the story has resulted from the existence of the tower, and not the tower for the reasons set forth in the story. They made, or had got possession of, two extraordinary long guns and were puzzled what to do with them. It was clear from their great length and comparatively small bore that they were intended to carry a great distance, and to place them upon the low bastions of the walls would be to cripple their capabilities and make them of no more use than the shorter ones stationed on these. The want of elevation in the wall bastions, and the undulating nature of the ground beyond them, prevents a good long range being obtained. It was then determined to build a specially high tower, and the high ground on the north west of the town close to the walls presented itself as the best site. Haidar Khan undertook to build it, hence it bears his name.

These two guns still lie on the top of the tower. Two gun platforms with recoil walls were constructed for them, and

like all other guns, they were carried on carriages which revolved about a central pivot. The larger one is the longest piece of ordnance in Bijapur. It is 30 ft. 8 in. long and has a bore one foot in diameter. It is constructed of wrought-iron bars of square section laid longitudinally about the bore, and over these rings were slipped on, one at a time, and each welded with the last while red hot; as they cooled they shrank and bound the iron bars firmly together. In the whole length of the gun there are over one hundred and fifty rings. Near the breech a second layer of rings has been put on to strengthen it, and at the muzzle a few extra projecting rings have been added to improve its appearance and give it a lip. This gun is called the Lamcharri or 'Farfier.' The other gun, which is constructed exactly like this one, is 19 ft. 10 in. long with a bore of eight inches. It is most likely these were brought on to the tower by means of an inclined plane, which was afterwards removed.

The tower shows signs of having been fired at from the west. Being close to the Malik-i-Maidan which is on the walls beneath, it may have been struck by shot intended for the latter. From the top a good view of the city, and especially of the Shahapur suburb, is obtained.

**Guns.**—It may be as well here to give a list of all the guns in Bijapur with their present (November 1888) positions. There are:—

1. The large iron gun on the Landa Kasab bastion, the largest in Bijapur.
2. An iron mortar beside the last on the same bastion.
3. The Malik-i-Maidan, of cast gun metal, beside the Sherza Burj, about the middle of the western ramparts of the town.
4. An iron gun on the Farangishahi bastion, above the Makka gateway.
5. An iron gun on the seventh bastion south of the Makka gate.

6. A small iron gun on the fifth bastion south of the Allahpur gate.

7. An iron gun, the Mustafabad Gun, on the first bastion south of the Allahpur gate.

8. An iron gun on the Ali Burj north of the Gol Gumbaz.

9. An iron gun on the Sunda Burj, the second bastion north of the Shahapur gate.

10. The long iron gun, the Lamcharri, on the Haidar Burj.

11. The shorter iron gun on the Haidar Burj.

12. A well finished iron gun temporarily mounted on the platform of Khawas Khan's tomb (the Executive Engineer's office); and

13. A small mortar in gun metal beside the last.\*

In addition to these there is a collection of small iron pieces, called *jinjals*, at the museum. These are small iron tubes having, about the middle, an universal joint. They carried a ball from an inch to an inch and a half in diameter, and were fixed on masonry blocks on the curtain walls, one opposite each embrasure, and were probably worked by one man each.

**Tomb of Ali (II.) Adil Shah.**—The unfinished tomb of Ali (II.) Adil Shah lies a short distance to the north of the citadel and the Gagan Mahal. The great high basement upon which the building stands is 215 feet square. The basement of the Gol Gumbaz, or tomb of Muhammad Shah, is 158 feet square. The former with the projecting corner buttresses gives a total width of face of 225 feet, while the latter with its corner towers measures 205 feet over all. This would, if completed, have been the greatest covered space in Bijapur. But of course the whole of this was not intended to be domed over; the central space only, 79 feet square, would have car-

\* Nos. 4, 5, 6, 9, 12, and 13 are being moved from their present positions, where they are rather inaccessible and out of the way, to the citadel, where it is proposed to place them with miscellaneous fragments of old buildings, stone cannon balls, etc. found lying about the town.

ried the dome. This, judging from the plan of the piers attached to the walls, would have been worked inward from the square by cross-springers and included pendentives to an octagon from which the dome would have risen. The diameter of the latter would not have exceeded 55 feet, for the probabilities are against the idea of a gallery inside like that of the Gol Gumbaz. Around the central area is a double arcade. The general plan of the building is very similar to that of the tomb of Mubarak Sayyid at Sojali near Mehmudabad in Gujarat, and it would probably have been finished very much after the same design. The front façade of the Jama Masjid would represent very nearly each of the four façades of this tomb, with the dome rising from the centre. There would, no doubt, have been a number of small ornamental *minars* along the top as in the tomb and mosque at the Ibrahim Rauza. The most peculiar characteristic of the building is its arches. They are purely Gothic in outline, being struck from two centres with the curves continued up to the crown. The main characteristic of Bijapur arches is, that the curves of the haunches are only continued up to a certain point from which the arch is a straight line to the crown, or, in many cases, an inverted curve. The whole surface of the masonry has been left rough for a subsequent coating of plaster. On a raised platform in the inner enclosure is the tomb of Ali Adil Shah, while in the south-west corner on a little platform is the tomb of a female with the *bismillah* formula written round it, which is said to be the tomb of Khurshe Khanam, the wife of Ali Adil Shah and mother of Sikandar. Beside these two graves there are thirteen others, eleven of them being the graves of females. The very high basement would have added considerably to the general effect of the finished building.

**The Ibrahim Rauza.**—The group of buildings collectively known as the 'Ibrahim Rauza' is situated a short distance to the west of the city, beyond the Makka gate. Upon a high platform within a great square enclosure are two large buildings

facing one another with a reservoir and fountain between them, and between this platform and the surrounding walls, on three sides, is a level green sward, where at one time were royal gardens. The building on the east side of the platform is the tomb of Ibrahim (II.) Adil Shah, his queen Taj Sultana, and four other members of his family. In order from east to west the graves are that of Taj Sultana wife of Ibrahim Padshah, Haji Badi Sahiba his mother, Ibrahim Jagat-Gir himself, Zohra Sultana his daughter, Darvesh Padshah his son, and Sultan Salaman another son.\* The sepulchral chamber, which is 39 feet 10 inches square, contains the six tombs in a row from east to west, the tombs themselves, of course, lying north and south. In the middle of each of its four sides is a doorway and on either side of these is a fanlight window. These latter are beautiful specimens of perforated stone-work. The whole window is filled with interlaced Arabic writing, and the perforations are the blank spaces in and around the letters. These let in a subdued light to the interior which, with that of the open doors, is just sufficient to reveal a most remarkable flat stone ceiling. Almost every building of note in Bijapur has some remarkable feature peculiar to itself either in constructive skill or decoration. The Göl Gumbaz has its enormous dome, the Jama Masjid its glittering mehrab, the Mehtar Mahal its exceedingly delicate chiselling, the Asar Mahal its wall paintings, and the Gagan Mahal its great arch. This inner ceiling was the *chef d'œuvre* of the architect of the Ibrahim Rauza. It is simply a hanging ceiling. The whole span is the breadth of the room, viz., 39 ft. 10 in. of which a margin of 7 ft. 7 in. broad all round curves upwards and inwards to a perfectly flat surface in the centre 24 feet square. Upon closely examining this it is found to be composed of slabs of stone set

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\* The tombs of men and women are easily known the one from the other. Those of the former have a long arched ridge along the top which slopes slightly from north to south, while those of the latter have perfectly flat tops. The body is laid in the grave with the head to the north, and lying on the right side with the face towards Makka.

edge to edge, with no apparent support. There are certainly two deep ribs or beams across both ways, but these too are made up of separate stones and so do not in any way support the slabs in the nine bays into which they divide the ceiling. This has been a most daring piece of work carried out in defiance of the best formed rules and regulations for the construction of buildings. But the architect not only foresaw exactly what he wanted and how to accomplish it, but he had that thorough confidence in his materials, without which no builder ever yet produced anything that was lasting. It is a common thing to hear those, who think themselves able to judge, condemning the workmanship of the buildings of Bijapur, and certainly when the rules and specifications of building, as they now hold in this country, are applied to these works they are found constantly erring. These old Bijapur buildings have stood the best test any could stand, that of time, and the result proves amply that their builders knew what they were about. There were probably no contractors or middle-men in those days, and defrauding the state would have been punished with death. South of the walls of the town there is half a dome, a good deal overhanging, which has thus remained since it was partly destroyed by a cannon ball in the seige under Aurangzeb, just two hundred years ago! The whole secret of the durability of their masonry is the great strength and tenacity of their mortar. This is the secret, too, of this flat ceiling. At the north-east corner of the Taj Bauri is a partly destroyed dome. It is rather flat and is constructed in the same way as this ceiling, namely, with a lining of great flat slabs which, by themselves, could not possibly stand. But they are nothing more than the stone lining of a concrete ceiling, the sheer adhesive strength of the mortar keeping them in position. It is possible, as is seen in the upstairs corridor of the tomb, that although the ceiling as a whole may remain intact, yet there is the danger of individual stones dropping out, and this is guarded against by rabbetting the edges, and in many cases fastening adjacent stones with iron clamps. If the mortar failed to hold

the stones, while the clamping held, the ceiling would sag in the middle, but it does not, it is perfectly straight and rigid. The ceilings of the corridors are supported in the same way, and they may all be examined from below and above, staircases leading to the upper chambers through the the thickness of the walls from behind the east and west doorways.

The exterior of the walls of the sepulchral chamber is most elaborately decorated with shallow surface tracery of arabesque and beautifully interlaced extracts from the Quran. The effect has been further enhanced by colour, but, unfortunately, this has weathered badly ; still a little cleaning and varnishing would bring out the most of it. The doors are of teak, are carved in the panels with Arabic writing, and are furnished with deep carved crossbars carrying gilt iron bosses. The pillars in the corridors are very Hindu in style, and have little that is Saracenic about them. The ceiling of the inner verandah is worked all over with shallow surface carving into geometric, lotus, key, spiral, and intricate knot patterns. The arches in the outer verandah are additions made some years ago, when the whole fabric was put in repair.

An inscription over the door says "Heaven stood astonished at the elevation of this building, and it might be said, when its head rose from the earth that another heaven was erected. The garden of paradise has borrowed its beauty from this garden and every column here is graceful as the cyprus tree in the garden of purity. An angel from heaven announced the date of the structure by saying, 'This building which makes the heart glad is the memorial of Taj Sultana.'" The last sentence gives the date A. H. 1036 (A. D. 1626). From the inscription it appears that the building was built as Taj Sultana's tomb, but her husband Ibrahim dying before her he was buried in it.\*

Above the flat ceiling already described is another empty

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\* The building, in old writings, is also called the tomb of Zohra Sultana.

chamber under the dome. Passages lead up to this from behind the east and west doors, and thence up on to the terrace around the base of the dome.

Both the tomb and the mosque opposite to it are noted for their deep rich cornices and graceful minarets. The amount of labour expended on these has been unstinted. Under the cornice of the mosque may be seen the remnants of heavy chains with pendants. Each of these has been carved out of a single block of stone, and some beautiful specimens of this work may be seen at the celebrated tomb of a saint at Rauza, near Aurangabad, and also on the Kala Masjid at Lakshmeshwar in which town they are still made. Altogether this group, is, with the exception of the little Mehtar Mahal, the most elaborately decorated in or around Bijapur. The perforated parapets round the tops of the buildings look at a distance like a fringe of lace. The grouping of the miniature *minars* round the bases of the corner minarets is very pleasing. An inscription near the south door of the tomb says that Malik Sandal, the architect, expended 1,50,000 huns, or about £70,000, on the building.

**The Adaulat Mahal.**—The Adaulat Mahal or Hall of Justice is now the residence of the Collector and is therefore private. There is nothing about it worth particular notice. It has been extensively rebuilt and little of the original walls of the old ruin can be distinguished from the new work. Beside it, serving now as out houses, is what was once the Suraj Mahal, and beneath these are extensive underground apartments.

**The Arash Mahal.**—Like the last this is also a converted building, and is now the Civil Surgeon's residence. It is on the east of the Adaulat Mahal. Standing out before it, on one of the bastions of the old citadel wall, are the remains of a small pavilion. This was originally a little garden or pleasure house, and beneath it ran the moat which divided it from the plain without the walls. It was probably here that the king sat and watched military manœuvres and reviews of his troops

which are said to have taken place on this plain. The front, judging from the grooves in the masonry for wood-work, was evidently hung with curtains, while behind are traces of brick work where a cook room appears to have been, and where in the middle of the floor is let in a hollow stone for husking rice or pounding curry stuff. The walls are covered with very clean cut surface ornament, in which are plates with melons and other fruits and wine bottles. There are a number of inscriptions also. One of these tells us that, "On this bastion is built the mansion of pleasure." Another gives the name of Ali II., viz., Abul Muzaffar Padshah A'li A'dili. A third gives the date A. H. 1080 (A. D. 1669.) A fourth says, "The writing was written by the slave of the palace, Taqi Alhusaini, in A. H. 1081." A fifth has the Shiah declaration that Ali was the Vicar of Allah. A fifth tells us these verses (or houses?) were composed (or built?) by his majesty A'li A'adil Shah Ghazi. The masonry of these walls is particularly good, and bears a striking resemblance to that of the little Makka mosque.

**The Anand Mahal.**—This is another converted building. It is the most conspicuous palace in the citadel, and has a particularly fine large open hall. It has been made into a residence for the First Assistant Collector and the Judge. The façade was never finished, it having been the intention of the builders to continue the arching further along on both sides of the present three arches. The appearance of the building has suffered considerably from the new additions. It was built by Ibrahim II. in A. D. 1589. It is difficult to say which was the finer palace of the two, this or the Gagan Mahal beside it. The Anand Mahal or Palace of Delight, was probably the king's residence containing his private apartments, whilst the Gagan Mahal was the great Darbar Hall. Immediately behind the palace are some small buildings, the nearest being a little plain mosque with two inscriptions in its mehrab. The next room to this is the station library.

**The Gagan Mahal.**—The Gagan Mahal, or Hall of audi-

ence, a little to the west of the last, is conspicuous from the immense arch which, with two tall narrow ones flanking it, forms its façade. It is said to have been built by Ali (I.) Adil Shah in 1561, and at first served the twofold purpose of a royal residence and Durbar Hall, where state business was transacted. The private apartments were above the great Hall of audience, and were supported in front by two massive wooden pillars. Above these pillars were probably galleries, from which the ladies of the royal household could, through the suspended screens, see what was going on below. Staircases ascend to these upper apartments through the thickness of the back wall, and one stairway descends to the outhouses and kitchens on the west of the building.

The façade now stands out alone from the rest of the building, to which it was originally connected by cross arches and flat vaulted roofing. In the Sangat Mahal at Torveh, four miles out to the west of Bijapur, we have a duplicate of this building, though not so large, the roof of which is in part remaining. From this may be seen the manner in which this building was covered in. All the timber work, which must have been very valuable, was cleared away by the Mah-rattas.

The main feature of this palace is its great central arch which has a span of 60 ft. 9 in. It was desirable, of course, to have a clear open front before the Darbar Hall, unobstructed by piers or masonry of any kind so that the king and his nobles could have an uninterrupted view of the assemblage without, and also witness tournaments and duels that appear to have taken place on the sward before the hall. To accomplish this the architect decided that his span should be equal to the length of the front of the hall. But unfortunately the result is not pleasing. He forgot to take into account the height of the building when determining upon the span and the consequence is an unwieldy arch, out of all good proportion, and much too low for its width. It should have been at least one-

third, or better, half as high again, in which case the narrow side arches would have been divided into two arched openings, one above the other. Many a stirring scene took place here, and it is said that in this hall Aurangzeb received the submission of the king Sikandar and his nobles on the fall of Bijapur.

**The Sat Manjli.**—The pile of apartments known as the Sat Manjli, or Seven storeys, stands a little way to the south-west of the Gagan Mahal, at the corner of a range of buildings enclosing a quadrangle and called the Granary. At present it rises to a height of five storeys, 97 feet over all, but a narrow stair rises from the fifth to a sixth which does not now exist. It is possible there may have been one still higher terrace, though very small, above this again. It was said to have been built by Ibrahim II. in 1583 as a palace, but if so it must have been far more extensive than it is at present for its accommodation is very limited. It certainly extended a little way further on the south side and still further along the walls on the north. One peculiar feature of this class of buildings is the amount of water pipes and cisterns about them, such as are found at Mubarak Khan's Mahal in the south-east of the city, and the water pavilions at Kumatgi. Here we have cisterns on the different floors, and like the Kumatgi and Mubarak Khan's pavilions, the walls were subsequently painted with figures and other ornament. Traces of two of the figures still remain on the north wall of the first floor, and the imaginative mind has detected in them the outlines of the portrait of Rhumba, the favourite of Muhammad, and the Sultan himself. The walls are said to have been beautifully gilded, until the Rajah of Satara ordered it to be scraped off thinking thereby to reap a rich harvest of the precious metal. As with the Gagan Mahal all the wood-work has been carried away. It is certainly by no means a handsome looking building now, but there is no doubt that the richly carved window screens and weather boards, when they existed, improved it much. The building would seem to have been erected as a pleasure house wherein to spend an idle hour, and from the higher storeys of

which to sit and watch what might be going on in the city or in the country around, in fact a royal watch tower. This was a very necessary thing in those days, when the king's life was never safe from the evil machinations of intriguing ministers who could surround the palace or citadel with his troops before the inmates were aware of it.

Immediately in front of the Sat Manjli is a neat little structure, standing alone, the use of which is not very apparent. It is likely it was a water pavilion standing in the middle of a reservoir which has since been filled up. Its finish and general workmanship remind one of the little pavilion in front of the Arash Mahal. The Hindus have a belief among them that it is a *rath*, having its wheels buried in the ground below. There is a very similar edifice, though not quite so fine, and which is falling into decay, in the fields a short distance to the south-east of Mustafa Khan's mosque.<sup>81</sup>

From the top of the Sat Manjli a very fine view of the city and surrounding country may be obtained. Commencing with the buildings on the north and going round the compass we have, among the trees in the near middle distance, the minarets and dome of the little Bukhara Masjid (the Post Office), while a little further to the right is the unfinished arched façade of the Ali (I.) Rauza. Immediately below us is part of the citadel moat, and straight above its far end, in the distance, rise the towers of the Bahmani Gate. Further to the right, or eastward, and close under us, is the bare back wall of the Gagan Mahal with one of its front arches appearing at one side, and the tennis courts before it. Partly covered by it, and further away, is the Adaulat Mahal or Collector's residence, below which, and nearer to us, is the little building which has been converted into the station church. To the right of the Adaulat Mahal is the Arash Mahal, the residence of the Civil Surgeon, which is partly covered by the larger building, the Anand Mahal, the residence of the Assistant Collector and Judge. Behind this, and connected with it by a flying arch, is the

station library. Right above the Anand Mahal, in the distance, rises the Ali Burj, upon which is a large iron gun. To the right of the Anand Mahal is the Gol Gumbaz with its great dome, while close under it is the white dome of Hasham Pir.

Due east, in the middle distance, is the back wall of the Asar Mahal with a row of small lancet openings along its top, and immediately below it is a line of arches and the ruins of buildings on the citadel wall. Above all these, in the far away distance, on the plain beyond the city, may be seen the black mass of the unfinished tomb of Jehan Begam at Aina-pur. Further to the right, and in line with the Ashar Mahal, are two domes, close beside one another, the first and smaller belonging to the Chinch Diddi mosque, built upon the citadel walls, while the next and larger one is the dome of Mustafa Khan's mosque. Immediately below this, standing up out of the high walled enclosure around it, is one of the heavy looking towers of the Makka mosque, the other being hidden behind a large tree. Below this again, and much closer to us, are the ruins of a building which has been erroneously called the old mint. Still further round to the right, above the top of the crenelated wall of the citadel, is the dome of the Jama mosque, and beyond this are the two minarets and upper portion of the Mehtar Mahal, with the line of the city walls in the distance above it. South-east, and closer to us, are the bastions around the old citadel gate, and below this again is the old mosque of Malik Karim-u-din with the centre of its roof raised on small pillars above the rest. Coming round more to the south we see on the horizon the Ibrahimpur mosque, while below it and a little further round is the tall Andu Masjid with its ribbed dome and group of little *minars*. Further on still, in the middle distance, is the Chota Chini Mahal, converted into a residence for the Superintendent of Police, and immediately above it is the Landa Qasab bastion upon which is the largest gun in Bijapur. Below all these, and at our feet, is the range of buildings called the Chini Mahal, now converted into public offices.

Due south is a short length of well built crenelated wall, a repaired portion of the city walls. Round more to the south-west, we pass Ibrahim's old Jama Masjid with its partly ruined brick minarets, and beyond this, almost covered by trees, is the Ali (I.) Rauza. Then comes in the distance, the dome of Pir Shek Hamid Qadri's tomb, with the incomplete tomb of Kishwar Khan down below it. To the right of the last is the large enclosure of the Begam Sahiba's Rauza, where Aurangzeb's wife is said to have been buried. Now follow the 'Two Sisters' so named from the similarity and close proximity of the two domes. Immediately on the right of these, but in the far distance, is the square tomb of Haidar Khan.

In a straight line west of us are the dome and minarets of the Ibrahim Rauza, the mosque beyond it being exactly covered by the tomb. Beyond it is seen the white dome of the Moti Dargah. Close down below us to the right, at the cross-roads, is Jehan Begam's mosque. Further away again may be seen the red roof of the station hospital, and to the right of it the white walls of Aurangzeb's Idgah, now the police lines. To the north-west, and nearer, is the clumsy looking Dekhani Idgah with the lofty Haidar Burj beside it, upon which is the longest gun in Bijapur, and beyond them, in the distance, is the white dome of the Amin Dargah. This completes the circle.

**The Granary.**—The great quadrangle, together with the Chini Mahal at its south end, of which the Sat Manjli forms the north-west corner, has been known as the Granary. There is nothing about these buildings whatever to lead one to believe they were once a granary. The Chini Mahal, called so from the amount of broken china found about there, was at one time a very fine building. It had a great lofty open verandah in front, and in this respect was somewhat similar to the Gagan Mahal. Within is a splendid hall 128 ft. long, by 29 ft. broad rising to the roof of the building and flanked with suites of rooms on different levels. Here again the staircases lead up

through the back wall. It is very difficult to say what the building was originally intended for, but it has been turned to account of late years and is now the location of the public offices of the collectorate. All round the quadrangle was an arcade, which has also been converted, and is now used as record rooms, &c. There is no doubt that this arcade was used by the household troops who lived in the open verandahs and tethered their horses to the basement as is usual in the houses of thakors and chiefs at the present day. It was at the excavations carried on here that the beautiful wrought iron screen was found which now stands in the little church beside the Gagan Mahal.

**The Makka Masjid.**—This is an exceedingly neat little mosque shut in between great high walls. The towers or minarets, from which the call to prayer was cried, are, without doubt, the only remaining portions of a very early mosque. On the east side of the enclosure is buried a Pir or saint, who is said to have built a mosque here about the end of the thirteenth century. It is very likely that this was so, and that the towers are the remnants of it; the mosque itself was probably pulled down to build the new one on its site. It was only after the inroads of Malik Kafur, in the beginning of the fourteenth century, that the Muhammadans became sufficiently masters of the country to break up old Hindu temples with impunity for materials with which to construct their mosques; before this time the few Muhammadans who had penetrated into these districts were here on sufferance, and if they wished to build they had to obtain their own material. So we find from these towers that they were constructed with rough material and apparently unskilled labour. It is, indeed, very difficult to say with what object the great high walls were built which partly encompass this mosque. It is certain they were not intended for a defence of any kind, for the four great arched openings in the south face have never been provided with doors, nor has any arrangement in the masonry jambs been provided for their subsequent insertion.

The uniform distances of these arches from the end shew that it was intended to completely enclose the rectangular space, which work was stopped by the presence of the towers and perhaps the old mosque to which they belonged. On examining the end and north walls we find great square holes knocked through the masonry in a line, at a good height above the ground, which were apparently intended to receive the ends of horizontal beams that supported the roof of a shed of some kind. The only suggestion I can make is that this great enclosure was intended for, and the west end actually used as, elephant stables. The high wall was intended to shelter the animals from the heat of the sun, and the arches, each large enough to allow an elephant with his keeper on his back to pass under freely, are all on the south side, *i. e.* furthest away from the palaces and buildings in the citadel. This idea receives further confirmation from the fact that just outside this enclosure, on the south, and almost touching its walls, is a tower, called the Bijjanhalli or Bichkanhalli tower,\* which on close inspection turns out to be a storehouse for grain or food of some kind. It was roofed over, as may be seen from inside where the slots in the top of the wall shew where the roof timbers were let in, and covered with eight or ten inches of concrete. Outside are the plaster drains down the sides to carry off the rain from the roof, such as exist down the west face of the Sat Manjli. A doorway was made on the north side, near the high wall, and steps lead up the outside to the top. These last arrangements are similar to those of Muhammad Shah's granary, near the Jama Masjid, where steps lead up to the roof and grain was carried up these and poured into the rooms below through holes in the roof, and was drawn off as required from the doorways.

It is not unlikely that when these walls were built the old mosque was in ruins, and it was intended to remove it and

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\* This tower has been supposed to be the old watchtower of the village of Bijjanhalli, which village existed somewhere in this neighbourhood before Bijapur became a city.

complete the enclosure, but that at this juncture some Qazi interfered and explained how impious an act it would be to remove a mosque when once built, and use the sanctified ground for other purposes.\* It was then just left as it was and the west end used as elephant stables; subsequently the mosque was rebuilt as we see it now. The two old towers of the former mosque were then included in the angles of the corridors of the new one and their staircases repaired, or rather rebuilt, with stone as far as the roof of the corridor. Beyond that they were not required, and the old brick and wood ones were left as they were. The new mosque is said to have been built for the use of the ladies of the royal household, which accounts for its being so well enclosed all round. In the ordinary mosques, used by the men, there should invariably be a *mimbar* or pulpit from which the address is given, but in the women's mosque this was not provided for the simple reason that no man could be allowed in to give them an address. There is thus no *mimbar* in this mosque.

The style of the masonry, the surface decoration, the finish, and the material used agree more closely with the little pavilion before the Arash Mahal than with any other building in Bijapur; in fact, one cannot help thinking the same workmen built both. I would thus be inclined to place its construction at about the same date as this other little building, viz, about 1669, that is, during the reign of Ali (II.) Adil Shah, and the high walls, perhaps, during the time of Sultan Muhammad. The mosque is said to be built after the same design as the mosque at Makka, hence its name.

The edges of the masonry and the carving are almost as sharp to-day as they were when they left the hands of the builders. This is due in most part to the protection of the high walls around. There is some very neat crisp looking surface carving around the central *mehrab* representing tombs, niches,

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\* Read the story in connection with the building of the Kanathi Masjid in the Itinerary after 'Jama Masjid.'

and hanging lamps. It is well worth while to examine the masonry round the sides and back of this mosque from which it will be seen how the builders of those days, even in their best work, often ignored the laying of their masonry in parallel courses. The blocks, as they obtained them, were dressed to the nearest rectilinear figure. The wall thus became a veritable patchwork.

**Old Mosque.**—Not far from the south-east corner of the Chini Mahal is one of the earliest mosques in Bijapur. It is wholly made up of pillars, beams, and cornices taken from older Hindu shrines. The porch, in fact, is part of a Hindu temple *in situ*; it is the hall or *mandap*, with its pillars and niches, but wanting part of its roof. The shrine which was built on to this hall on the west has been entirely cleared away, and a through passage thus gained to the courtyard within. The inner doorway with perforated screen panels on either side of it has been inserted by the Muhammadans. This space, between it and the next opening, was the antechamber to the shrine of the original temple. An examination of the ends of the walls here will shew how the shrine has been broken away from the rest.

Across the west side of the courtyard is the mosque made up of pillars of all patterns and heights, brought to one uniform level with pieces of others, and over this are laid the cross beams and slabs forming the roof. An inscription on a pilaster inside tells us that Malik Karim-u-din erected the upper part of the mosque in A.D. 1320, and that Revoya, a carpenter of Salhaodage, carried out the work. Karim-u-din was the son of Malik Kafur, the general of Alla-u-din, who conducted several successive campaigns against the Hindu kingdoms of the south. The central portion of the mosque has been raised by pillars perched upon the lower ones, and so admitting more light and air into the body of the building. This construction is similar to that carried out in the Ahmadabad and Gujarat mosques, and is the only example in that style in Bijapur. In the

courtyard is a mound which is said to be the place of burial of several Muhammadans who fell in a *melee* with the Hindus when the former first settled here. Another old mosque, built of Hindu pillars, stands in the grounds of the Adaulat Mahal with its back to the road which passes north and south through the Arkilla.

**The Citadel Gateway.**—The only gateway left to the citadel is that on the south, the exit facing east. Approaching it from the east the roadway doubles round an outstanding covering wall, furnished with a corner bartizan or watch turret, into the space before the outer or main gate.\* On the wall to the left of this turret is an inscription containing the profession of faith and then the words, "Door-work of Kurda Khan Jita Gujarati in the year 951" (A. D. 1544). Over the outer gate is a long inscription consisting of an invocation to Ali. Passing in through this we enter the space between the inner and outer gates. On either side of the latter, within, are arcades which served as guardrooms. High up on the bastion to the right are two inscriptions; one says that the bastion was called the Elahi or divine bastion and was built in the time of Ibrahim I. in A. H. 945 (A. D. 1538), while the other is an invocation to Ali with good wishes for the king Adil Shah.

Before us stands the skeleton of the inner gate, nearly the whole of it having disappeared; two uprights and a great cross beam being all that is now left to represent it. Built into the wall, low down on the south side of this, is a beautifully inscribed slab in the old Kanarese character which will be noticed further on in the historical account. Just inside this gateway are the remains of other guardrooms, constructed entirely of pillars from Hindu temples.\* The majority of

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\* From the fact that several of these pillars have cross lines roughly scratched upon them, upon which to play games somewhat akin to draughts, it is evident that they must have been lying prone upon the ground for some considerable time before being used here. It rather favours the idea that

these pillars are of a later date than those used in the old mosque of Malik Karim and belong principally to the Vijayanagar period.

On a turret on the walls, further along to the west, behind the Chini Mahal, is an inscription which tells us that Muhah Harbakzah built the citadel here in the time of Abu-l-Muzaffar Adil Shah. The walls and bastions around the gateway, and for some distance on both sides of it, are further strengthened by outer works. There was probably a drawbridge or some similar contrivance before the gateway spanning the moat.

**The Andu Masjid.**—The mosque known by the name of the Andu Masjid\* stands on the east side of the road running from the citadel to the Landa Qasab bastion, and not far from the former. It is a two-storeyed building but not a two storeyed mosque. The mosque occupies the upper floor only, the lower or ground floor being a hall or rest house. The reason for placing this mosque upon the second storey is not apparent; it was perhaps a whim and nothing more. A long inscription above the entrance doorway below tells us the mosque was built by I'tbar Khan in A. D. 1608†. He was one of the ministers of Ibrahim I. The excessive hyperbole in which Muhammadan chroniclers delighted to indulge is well illustrated in this inscription where it says, "At the sight of the rise of this cupola the cupola of the sky is in lamentation" from grief at the rivalry. And "the architect of this paradise-like mosque is his excellency I'tbar Khan. Any one has seen few mosques of this fashion; a fashion of this kind is heart-ravishing."

they were not rifled from standing temples but had been found lying about. If the pillars had been taken from standing temples the despoilers would have found the capitals there to match, which would have saved them much trouble in piecing and patching afterwards to get them to an uniform height.

\* On account of its egg-shaped dome.

† His tomb is outside the city near the Ibrahim Rauza.

This mosque is about the best built of any in Bijapur, the surface of the stone is all but polished; the joints of the masonry are so fine that the edge of a sheet of note paper could hardly be inserted into them; and the weathering of two hundred and eighty years seems hardly to have left its impress upon it. The ornament is sparingly and discreetly applied, and its general appearance is greatly enhanced by the numerous offsets and recessed angles in the perpendicular lines. The front seems not to have been quite finished, the two large lower brackets under the cornice, one on the face of each pier, have not been inserted, but the corbels and slots have been made for them. Some of the bands of ornament about the *mehrab* are also unfinished. Around the inside walls is a pretty horizontal string course of *pan* or leaf ornament.

The mosque occupies the west side of the roof of the lower storey, the east side being a terrace before it. Stairways lead down through the walls from the two outer corners of the terrace. The dome is of the ribbed melon-shape variety which occurs in two or three instances in Bijapur, and the bulbs or tops of the *minars* are also ribbed. These *minars* rise from each of the four corners, and in an additional group of four above the *mehrab* buttress at the back of the dome. With the ribbed dome rising between them, and the little *minars* round the bases of the larger ones, the effect from a little distance is very pleasing. A handsome perforated parapet, forming a lace-like fringe, adorns the crest of the building. A plain horizontal string course on the outside of the walls shews the line of meeting of the upper and lower storeys, and while the upper is very ornate, the lower is severely plain. The ground floor was evidently intended as a rest house for travellers.

The only two-storeyed mosque in or about Bijapur is that connected with the cenotaph of Afzal Khan, some distance to the west of the city, and a short way beyond Afzalpur.

**The Landa Qasab Gun and Bastion.**—The Landa Qasab bastion is one of those in the south wall of the city some dis-

tance to the west of the Fateh gate, but a newly made road leads to it direct from the Andu Masjid. It is the second bastion on the left at the end of this road. There is nothing remarkable in the bastion itself, but upon it rests the largest piece of ordnance in Bijapur. This great iron gun measures 21 ft. 7 in. long, diameter at the breech 4 ft. 4 in., at the muzzle 4 ft. 5 in., calibre 1 ft. 7½ in., length of bore 18 ft. 7½ in., and estimated weight nearly 47 tons. It is constructed in the same manner as the guns on the Haidar Burj already described. Beside this gun is a smaller one of most unusual dimensions which looks like another big gun cut down, but it was probably an attempt at a mortar.

A little distance away to the south-east from this bastion are seen some mounds which are supposed to be the position where Aurangzeb posted his battery when he breached the walls on this side. This particular bastion shews many shot marks, one ball having struck the muzzle of the big gun upon which it has left its impression.

Upon the bastion is an inscription which records its erection during the time of Ali I.

**Shah Karim Muhammad Qadri's Tomb.**—This, with that of Sayyid Abdul Rehman Qadri, is situated near the south-east corner of the courtyard of the Jama Masjid. They both have ceilings which are said to have been coated with a wash of pulverised mother-of-pearl. They have a silvery sheen, and the second tomb has also some very pretty raised stucco work in the ceiling. Over the doorway of Shah Karim's tomb, which is the better cared for, is an inscription which says "The wonderful *dargah*, blessed, solid, upright, has become a delightful spot of pilgrimage for disciples. The following date came according to the mode of believers, 'The world (or, the scholar?) is in the shadow of this cupola of Shah Karim.'" This last sentence gives the date 1741. There are some neat iron bosses on the doors of this tomb.

**Mustafa Khan's Mosque and Palace.**—About five hundred yards east of the citadel, in the fields, are the mosque and palace of Mustafa Khan. The mosque is a very lofty substantially built edifice. The front has three tall arches, the central one being very much wider than the side ones, and being almost devoid of ornament the façade has rather a bald appearance. A deep heavy cornice overhangs the front, and the octagonal buttresses, which were to carry the minarets, flank the front of the building. The minarets have never been built. The large dome is stilted by the introduction between it and the roof, as in the Jama Mosque, of a second storey with a row of arched recesses on each face.

Two cross arches inside divide the ceiling into three bays. The central bay is worked up by pendentives to a fourteen-sided figure and from this rises the dome. The side bays are wagon-vaulted. Although the mosque is so lofty, yet its effect is much spoiled by the want of elevation in the springing lines of the arches—the piers are too short.

Behind the mosque, to the west, are the ruins of Mustafa Khan's Palace. Judging from the extent of the different blocks of building, courtyards, gateways, tanks, and gardens, it must have been an extensive residence. In the garden, around the large tank, may be seen lengths of shallow channels with serrated beds, down which the overflow of the tank was allowed to run in thousands of little ripples.

Mustafa Khan Ardistani was originally in the service of Ibrahim Kutub Shah of Golconda, and was the emissary and agent who conducted the arrangements between the kings of Golconda, Bidar, Bijapur, and Ahmadnagar which led to the great victory of Talicot and destruction of Vijayanagar. After this he entered the service of the Bijapur king, and his career and murder are described further on in the historical outline of the Adil Shahis.

The mosque is also called the Ek Chip ka Masjid on account

of a very small piece of stone, a 'chip,' being built into the masonry in its south-west corner.

**The Bari Kaman.**—Not far to the south of Mustafa Khan's mosque and standing upon the roadside, is a great archway which appears to have been the entrance to the grounds of his palace. There is nothing particularly worthy of notice about it except its size.

**Ali Shahid Pir's Mosque.**—This is a small but very peculiar mosque in the fields to the south of the Mehtar Mahal. Its peculiarity lies in the singular wagon-vaulted roof which covers the whole mosque, and which, with the exception of a smaller and more rudely constructed mosque to the west of this one, is not found elsewhere in Bijapur. The wagon-vault occurs often enough as roofing for a single small bay of a ceiling where the principal bays are domed, but not, except in these cases, as one vaulted roof covering the entire mosque. In the smaller specimens it is a more or less flat vault without a central ridge line, whereas in this masjid it has a very great rise, and a central ridge line running across the whole width of the building. The end walls rise vertically to meet the vault and do not, like the smaller examples, arch into it. In a section east and west the vault shews as a high pointed arch, but in a section north and south the outline of the floor, side walls, and ridge, forms a rectangle. Two transverse arches, slightly projecting from the surface, divide the vaulted ceiling into three sections, and these are further sub-divided by vertical and horizontal ribs into small panels. The transverse span of the vault is 22 feet, and its curve is struck from one centre. In a space of 7 ft. 3 in. at the crown the curve changes and inverts to a point above the summit of the half circle.

The façade of this mosque is very pleasing from the effect gained by introducing a great number of receding lines of moulding round the arches, giving them a deep set appearance; and these lines are carried down the piers. The outer ring of arch moulding is cusped and the spandrels are ornamented with

beautifully designed medallions in stucco. There are short thin minarets, one at each end of the façade, and over the *mehrab* is a dome whose top rises above the ridge of the roof. A curious thing in connection with the *mehrab* is the presence of a little doorway inserted in one side of it thus giving access to it from the outside of the mosque. This is very unusual.

Over the *mehrab* is an inscription in coloured enamel. The letters are white on a blue ground. This is surrounded by a border composed of two yellow bands between which is a row of flowers, yellow and white alternately, each separated by a vertical green bar on a dark blue ground. The inscription contains verses from the Quran only. The whole front of the *mehrab* was covered with inlaid encaustic tiles or enamel, but nearly all has been picked off and carried away. The inscription is perfect but the border round it has just commenced to suffer, and if not better cared for will certainly disappear altogether.

Beside the mosque is the insignificant looking tomb of Hazrat Sayyid Ali Shahid after whom the mosque is named. He was killed in battle fighting against infidels and hence became a *shahid* or martyr, and the mosque is said to have been built in his honour by Ali I.

**Ibrahim's Jama Masjid.**—This mosque is also known as Ali's old Jama Masjid, probably so called when it was abandoned for the great Jama Masjid commenced by that king; and as the Datri ki Masjid. It is situated about three hundred yards to the south-west of the Andu Masjid in the fields. This is one of the old fashioned mosques, of which there are a few in Bijapur, with brick and mortar minarets, not only over the corners of the building, but also over the central piers. Another mosque of this type is that of Ikhlas Khan near the Fateh Gate.

The cornice has been stripped of its upper slabs, the struts and brackets only remaining. The interior is very plain.

Round the back panel of the central *mehrab* is let in a band of dark coloured polished stone, and on this appears to be the *bismillah* formula written in black paint. The mosque is ascribed to Ibrahim I. and is said to have been built in A. H. 958 (A. D. 1551.)

**Ali (I.) Roza.**—Two hundred and fifty yards south-west of the last building is the tomb of Ali (I.) Adil Shah. It is an exceedingly plain building. In plan it is a plain rectangular room surrounded by a corridor. The roofing of this inside room is rather peculiar, and is a good example of a style of vaulting carried out in several buildings in Bijapur. There are here four tombs,—one of a male adult, one of a female adult, and two of children. The exterior of the walls of this inner chamber has been painted, but it has so weathered that little of it can now be seen, but if cleaned and varnished it would be much improved. Over the north doorway are painted inscriptions containing the Shiah profession of faith, the throne verse, and the words 'Allah and Muhammad apostle,' but no name of king or date. We have nothing but tradition to fix upon this as the last resting place of Ali (I.) Adil Shah.

At the south-east corner of this building is a beautifully built high square platform upon the middle of which is a tombstone of well finished masonry. The sides of the platform are divided into panels with censers and chains in each, and at each corner is a projecting foot or support such as are seen under the corners of trays, and which are here intended to appear as supporting the platform. There is no other tombstone in Bijapur which is so neatly designed and carefully finished as this, and the nature of this close-grained dark green stone lends itself well to work such as this. No one knows whose tomb it is, tradition even being silent. This is a great pity as it is without doubt the resting place of a person of rank.

**Tomb of Pir Shek Hamid Qadri.**—This building, which stands close to the walls in the south-west corner of the

city, nearly four hundred yards west of Ali (I.) Adil Shah's tomb, covers the remains of the saints Shek Hamid Qadri and his brother Shek Latif Ulla Qadri, who lived in Bijapur during the reign of Ibrahim II. A local MS. says the tomb was built by Fatimah Sultana, relict of Ali (I.) Adil Shah, and that these two men died in 1602 and 1612 respectively. In Fatimah's well close by, and which is generally called the Gummat bauri, just in front of the mosque attached to this tomb, is an inscription which says that in the sultanate of Shah Ali Adil Shah this "bairi" was constructed by Setti Fatimah Solmansetti in the year A. H. 970 *i.e.* A. D. 1562. It is evident the same Fatimah is meant in both cases, so there must be some mistake about the first two dates or she was an old lady when she had the tomb built.

This building was never completed, the outer corridors being only partly erected. If built by Fatimah, who built the well, it is possible that her death interfered with the completion of it. In her old age she probably gave herself up to religious works, and before going to her rest, expected to obtain extra favour in the eyes of Allah by erecting this tomb over two of his saints. The unfinished corridor has been built on the west and parts of the north and south sides. For the size of the building the dome is very lofty, and the ceiling within runs up to its full height. The manner in which the ring of the dome is made to rest over the square room below is peculiar. The middle portions of the surfaces of the four walls are brought considerably forward so that the corners appear recessed. Across from corner to corner of these projecting flat faces above are beams which thus cut off the corners of the square room and reduce the figure to an irregular octagon; these beams are arched underneath to strengthen them and give a more finished appearance to the corners.

Close beside this tomb is the mosque, and before it on the east are two other tombs in line, one having a pyramidal roof and said on that account to be the tomb of a Shiah.

This south-west corner of the city would seem, from the number of early buildings, tanks, and wells crowded into it to have been the favourite quarter in times preceding the reign of Ibrahim II., and was possibly laid out with gardens and terraces.

**The Janjiri or Malika Jehan Begam's Mosque.—**

The building known as the Janjiri Masjid or Malika Jehan Begam's mosque is situated amongst the trees immediately to the west of the Sat Manjli, just outside the citadel walls. It is an exceedingly neat mosque, with a good well proportioned cornice and a particularly rich façade. Of the three arches in front the central one is cusped; the cornice and its brackets are very prettily chased, and the outer edge of the former being cut into scollops gives it the appearance of having a narrow edging of lace. Along the top of the building, between the minarets, has been a very ornamental perforated parapet, and vertically above the piers of the arches are little *chattris* or canopies with small tracery windows in each side of them. Nearly all this beautiful parapet has fallen, a great deal of it lying upon the roof. The minarets of the façade are very graceful and in good proportion; there are two others over the back corners of the mosque. Great pains have been taken in decorating the surfaces of the leaves round the neck of the dome above the roof with stucco ornament but, unfortunately, the leaves are not high enough to be seen from below. This dome rises over the central bay before the *mehrab*, and the ceiling within is carried up the full height of the dome over the forward central bay; in front of this is a very pretty ceiling with plaster ornament. The lines of the arch mouldings intersect very neatly on the piers. Before the mosque, in the platform is a small square tank, now dry. There is no inscription in or about the mosque, but the building of it is ascribed to Ibrahim II., who is said to have built it in honour of his daughter Malika Jehan.

**The tombs of Khan Muhammad and Abdul Razaq**

**Qadir.**—These two tombs, the domes of which are very conspicuous from all directions, are known to European residents as the Two Sisters, and to natives as the Jod Gumbaz, or pair of domes, on account of their close proximity and likeness, in size and shape, to one another. The octagonal building on the south is the resting place of the traitor Khan Muhammad, or Khan Khanam as his sovereign called him, and of his son Khawas Khan, Vazir to Sikandar. Khan Muhammad who was in command of the troops in the field, was bought over by the commander of the imperial forces of Dehli and remained inactive at a critical juncture when he had the enemy entirely in his hands. Afzal Khan, who was in the field with him, thoroughly disgusted, withdrew and returned to Bijapur, and reported to the king how matters stood. Khan Muhammad was recalled and as he came into the city through the Makka gate he was assassinated. Subsequently Aurangzeb gave instructions that the tax for one year, which Bijapur was now annually obliged to remit to Dehli, should be used for the building of a tomb over Khan Muhammad. Khawas Khan,\* his son, Vazir to Sikandar, was infected with the same treasonable impulses which possessed his father, and he too, after being imprisoned at Bankapur, fell under the executioner's sword. His body was brought to Bijapur, and buried in the tomb of his father, which is thus generally called after him.

The larger square tomb is that of Abdul Razaq Qadir, Khawas Khan's religious tutor or 'domestic chaplain,' and was, no doubt, built at the same time as the other.

The floors of both tombs are at a very considerable elevation above the surrounding ground level, which is due to the vaults containing the graves being built upon the ground rather than beneath its surface as is the case in most tombs. The tomb of Abdul Razaq Qadir is exceedingly plain, the square walls rising almost unbroken from the ground to the dome.

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\* A title, merely, which several nobles held in succession.

To the west of these two tombs is a third which is said to be that of Siddi Rehan. Siddi Rehan Sholapuri was an officer of note who distinguished himself during the reign of Sultan Muhammad. It is alleged that he was purchased as a boy of seven years old, with his mother, by Ibrahim II. from a merchant at Nauraspur, and was sent to the palace to be the playmate of young prince Muhammad who was of the same age. One day the prince, in play, snatched the cap from Siddi Rehan's head and threw it into a tank. Siddi Rehan indignantly demanded his cap back and complained to the king who had been looking on. The cap was brought, and the king at the same time prophesied that when prince Muhammad should become king Siddi Rehan would be his minister.

The saint sleeps in the vault below, where he is not yet forgotten by devoted followers who still attend to the little ceremonies connected with the tomb.

The tomb of Khawas Khan is an octagonal building, completely closed in, with doorways and lattice windows in each of its sides. Within is one of the finest halls in Bijapur, unoccupied even by the usual duplicate tombs. This is unusual, and the absence of these has been taken to indicate that the hall was used as a dwelling. This was hardly so. As the tombs were built by Aurangzeb, it is very likely he had ordered marble tombstones from northern India or elsewhere, such as are usual in Gujarat and Hindustan, but for some reason or other they never reached Bijapur. He did precisely the same thing for his wife's tomb in the Nau Bag, and some of the marble slabs still lie in the lower rooms of the Asar Mahal.

This building is now used, with the mosque attached, as an Executive Engineer's office and dwelling, but owing to the great reverence with which the Muhammadans hold the memory of the saint Abdul Razaq, his tomb is not allowed to be converted into a dwelling. These two tombs are the only other buildings besides the Gol Gumbaz that have galleries

within the domes, but owing to the small diameter of the latter they have no distinct echo.

**The Bukhara Masjid.**—This has been converted into the post and telegraph office for Bijapur. Little is known about the origin of the name given to this mosque. It is a very neat little building, is carefully finished, and has a well designed cornice whose brackets are beautifully carved. There is some pretty stucco work about the arches within, but the interior at present is not open to the inspection of visitors. The mosque has been, or was intended to be, enclosed within a courtyard, part of which, with its outer arcade and gateway, still stands before it. The building of a new post office has been sanctioned, and when it is finished this mosque will be restored, as far as possible, to its original condition.

**Malik Sandal's Tomb and Mosque.**—One hundred and fifty yards to the north-west of the last building is the group of buildings known as Malik Sandal's tomb and mosque with its surrounding arcades and walls. It is an exceedingly modest looking edifice for the last resting place of the greatest of Bijapur's architects, the man who carried out the construction of some of the finest buildings of the city. It certainly could never have been built by him and is, no doubt, the tomb of some one else.

Within the enclosed courtyard is a small canopy beneath which is the tomb of a female, said to be that of the wife or mother of Malik Sandal, while near it are tombs in the open air, one of which is said to cover the remains of the great architect himself. In one corner of the courtyard is the mosque, a very primitive looking structure. The surrounding buildings contain rooms, arcades, and tanks, as if intended as a Serai, and above these are open terraces.

The small canopy covering a tomb, and seen at a little distance to the north of this, with a ribbed egg-shaped dome, is called the Kamrak-i-Gumbaz.

**Zamrud Masjid.**—Close beside the end of the last group of buildings, on the south, is a miniature mosque only twelve feet square. It is well built and quite unique, in being the smallest mosque in Bijapur. About the *mehrab* are a number of Persian inscriptions containing extracts from the Quran.

**The Chinch Diddi Mosque.**—This is perched upon a bastion at the south-east corner of the citadel and overlooks the Asar Mahal and the town round about the Jama Masjid. It is a very plain building with little about it of interest save the remains of wall paintings within. These are very poor and weak, and have more the appearance of a common wall paper. The building known as Mubarak Khan's Mahal, mentioned before, was decorated in the same way, but neither is anything like the more solid looking wall painting at Kumatgi described further on. The Muhammadans were fond of elevated spots for their evening prayers and the terraces on the roofs of houses were favourite places. At Ahmadabad there is an octagonal platform on the roof of the palace of Azim Khan which was used for this purpose.

‘ This is evidently a late building, and to make the bastion, which had been previously built, strong enough to carry it, the latter was further encased with an extra thickness of arched masonry, while a firmer foundation has been obtained upon the top by laying great heavy cross beams of wood under the foundations of the mosque.

**The Chota Asar.**—This is a small mosque about two hundred and fifty yards to the east of the Dekhani Idgah and remarkable for the abundance of rich ornament in stucco which covers the walls, ceiling, and part of the façade; otherwise there is nothing worth note about the mosque. It has a very flat wagon-vaulted ceiling, a kind often met with in Bijapur, but nothing like that of Ali Shahid Pir's mosque. The manner in which the design is carried out on the walls is worth notice. Instead of forming the ornament, as it is else-

views obtained of the country round from the hill top. Hazrat Khawjah Amin-ul-din, a Bijapur saint, was the son of Shah Burhan-ul-din. He died in 1664, and his tomb is said to have been built in 1675 by Afzal Khan Vazir.

For miles around this the country is dotted over with mosques, tombs, and serais, and judging from the extensive ruins of foundations and walls in the immediate vicinity of Shahapur there must have existed a very large suburb here at one time. Beyond Shahapur is the site of the great Ramling tank, the masonry dam of which, though much ruined, still exists. This is a pretty spot, the stream running down the middle of it being overshadowed with palms and other trees.

### **Afzal Khan's Cenotaph, Mosque, and Palace.—**

About a mile south-west of Shahapur and the Amin Dargah is the village of Afzalpur or Takki in which, on the highest ground, is the tomb of Chindgi Shah, and half a mile west of this again is the cenotaph of Afzal Khan. Afzal Khan's story is told in the historical outline of the Adil Shahis further on. During his life he constructed his own tomb, with its attendant mosque, beside his palace, and appears to have finished the mosque in 1653. In the *mehrab* of the same is the date with his name. The tomb appears never to have been finished and was, no doubt, still in course of construction when he was ordered away on that fatal expedition against the treacherous Sivaji. The astrologers told him he would never return, and so impressed was he by their predictions that he set his house in order accordingly, put up the date of that year, 1658, in his cenotaph, and is said to have drowned his sixty-four wives. He was killed really one month after the year 1658 expired; but when he left Bijapur for good he was to all intents and purposes dead to it and his friends. His bones lie buried near the spot where he was killed on the slopes of Partabgarh, and were never brought back to be interred in his own tomb. Consequently the central unpaved space is unoccupied, but two women have been buried within the chamber.

Beside the tomb, and separated from it by a small cistern, is the mosque. This is peculiar inasmuch as it is the only two-storeyed mosque in or around Bijapur. It is very probable that the upper floor was reserved for the women of the zenana, just as in Ahmadabad we have portions divided off, in most of the mosques, for their particular use.

Beside the cenotaph and mosque, on the south, are the ruins of his palace.

Some distance to the south-west of this, in a grove of trees, is a platform with the remains of a large tank\* before it. On the former are eleven rows of tombs, all of them the tombs of females, amounting in all to sixty-three tombs, and an unoccupied space which would have made the sixty-fourth. They are so regularly placed at equal intervals, and all much alike as regards size and design, that it really looks as if the story of Afzal Khan having drowned his wives were true. They are pointed out as the tombs of Afzal Khan's wives. The story tells us that one or two escaped, and the vacant grave certainly seems to corroborate this statement. Perhaps the graves have suggested the story.

About two hundred and fifty yards east of this is the Surang Bauri from which the great tunnel starts which is said to have carried water into Bijapur, and which can be traced as far as the Ibrahim Rauza by its air shafts which rise to the surface at frequent intervals along its route. The mouth of the tunnel may be seen in the bauri or well.

**Nauraspur.**—It is recorded that Ibrahim II. in 1599 determined to found a new city which, in splendour, was to outshine all other cities. He summoned masons and artizans from all quarters and placed Nawab Shavaz Khan in charge of the work. 20,000 workmen are said to have been engaged. Nobles, ministers, and rich merchants were induced to build, and it is said, each vied with the other in trying to produce a

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\* Called by natives the Muhammad Sarovar.

residence better than his neighbour's, and thus many fine mahals were erected and adorned with gilding and other decoration. Tradition says the astrologers interfered and declared that evil would come upon the kingdom if the capital was removed to the new position, and it was then abandoned. The more correct account of the desertion of Nauraspur is rather different. In 1624, when Ibrahim was at war with Nizam Shah, the latter sent an army under Malik Ambar against Bijapur. As the walls of Nauraspur were not finished Ibrahim withdrew to Bijapur, and left the new city at the mercy of the enemy. Malik Ambar, finding it unprotected, entered it, and completely wrecked it. Malik Ambar died in the following year before Ibrahim had a chance of wreaking his vengeance upon him. This destruction of Nauraspur raised a spirit of bitter hatred for the time in the breast of the king and nobles of Bijapur against Ahmadnagar.

We have left to us the ruins of the great wall\* of this city surrounding more than half the circuit of the selected site, from which it may be seen that the new city, if completed, would have been more than half as large again as Bijapur. About the centre of this, near the village of Torveh, within a high walled enclosure, are the remains of the Nauras or Sangat Mahal, and beside it is the Nari Mahal. Beyond these are the Tagani Mahal and other mosques tombs, and buildings of sorts.

It is related that when the city was being laid out a man from Torveh brought a vessel full of wine and presented it to king Ibrahim who was so pleased with its delicious taste and fragrance that he exclaimed, "Today I have had a new enjoyment" using the word *Naurasida*, meaning 'newly obtained.' These words, are said to have been looked upon as very auspicious and the city was called on that account Nauraspur. Another derivation of the name is *nau*, 'new,' *ras*, 'juice' or

\* The outer wall or casing only is built the earthen ramp and inner retaining wall was not added.

wine,' and *pur*, a city, i. e. the city of the new wine. But it is perhaps more likely to have been obtained from *nauras*, 'newly obtained' or 'newly founded'—*nau* and *rasidan* 'to obtain'—but having no connection with the wine story, and simply meaning 'the new city.' It is also called Naurozpur, from the festival of the Nauroz.

The Sangat Mahal is a duplicate, on a slightly smaller scale, of the Gagan Mahal in the citadel at Bijapur. It is in ruins, having suffered like the other buildings which originally had much woodwork about them. It is a lonely but picturesque spot surrounded by cultivated plots of ground, forests of prickly pear, and heaps of ruins.

There appears to have been at one time a great broad road running straight from this towards Bijapur, known now as the Grand Bazaar of Muhammad Shah. It can be distinctly traced for some distance, from near the Sangat Mahal to the Moti Gumbaz.

The headworks of the Torveh waterworks are at a point near the walls to the south-west of Torveh village where a dam has been thrown across the course of a small stream which runs down the middle of a broad valley. Thence a small masonry tunnel runs towards Torveh village and is then lost. Then from the Sangat Mahal a pipe is traced to a point over a mile to the north-east of the Sangat Mahal where it turns south-east towards the Surang Bauri. From the Surang Bauri runs, towards Bijapur, the great 'Torveh tunnel.' There is, or was, a very large tank or lake south of the Torveh road from which a ruined aqueduct may be seen running in the direction of the Surang Bauri.

**Begam Tank.**—About two miles south of Bijapur is the old Begam tank, constructed by Muhammad Shah to supplement the water supply of the city. Afzal Khan had charge of the construction of the water towers and connecting pipes which brought in this water, and his name and date, 1651, occur in

inscriptions on the water towers near the Andu Masjid and the Asar Mahal.

**The Ibrahimpur Mosque.**—About a mile south of the city walls is the hamlet of Ibrahimpur, which is said to have been founded and colonized by Ibrahim I. in 1526, in which year he built the mosque which still stands near the village.

**Ain-ul-Mulk's Tomb.**—Standing about two miles away to the east of Bijapur is the tomb of Ain-ul-Mulk. It is a square massive looking building surmounted by a very elegantly shaped dome. Within, upon the walls, is some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I., who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque.

**The Tomb of Jehan Begam.**—Further away again is the unfinished tomb of Jehan Begam. The plan of this building is exactly the same both in size and design as that of the great Gol Gumbaz. There are also the four corner towers as in the latter, but the four façades of the building were to be open, with three great arches in each face between the corner towers. The inner walls were intended to enclose the sepulchral chamber and carry the dome. It was thus not intended that this building should carry a monster dome like the Gol Gumbaz, the inner chamber only would have been covered by the dome, and the corridor around would have been covered in with a flat roof.

It is not quite certain whose tomb this is. It is generally supposed to cover the remains of Taj Jehan Begam, daughter of Sayyid Abdul Rehman, and wife of Sultan Muhammad. She must, then, have been his third wife since two are buried in his own mausoleum beside his mistress Rhumba. It is possible it may be the tomb of the mother of Sultan Muhammad.

**Kumatgi.**—Kumatgi is now a small village ten miles east of Bijapur, on the Hippargi road. It was at one time a place frequented by the nobles and perhaps the court of Bijapur as

a pleasure resort, and on one side of the lake are the remains of many buildings, walls, and gateways. Chief among these are several little pavilions with tanks and cisterns around about them. On the walls of one of these are some very remarkable and interesting frescoes which must be over two hundred years old. Compared with western art their execution is not of a very high standard.

It has been said that the game of Polo is an Indian game. Here, in this little hunting chateau at Kumatgi the statement is fully confirmed. Above an archway is a spirited representation of the game where not only the men but the horses seem to enjoy the sport. Two horsemen have the ball between their sticks, which have the usual crook at the end, and each is trying to get possession of it by hooking it away from the other; two other horsemen, also armed with polo sticks, are standing off watching and waiting for it. Over an opposite arch is a hunting scene where the hunters, mounted, are chasing tigers, leopards, and deer. Around the lower parts of these two arches is some very pretty bird ornament. There are also representations of persons, who, from their peculiar dress and light complexions, appear to be Europeans of note, possibly portraits of envoys or ambassadors who visited the Bijapur court. On another wall is the full length figure of a musician who plays upon a guitar whilst a queen and her maid sit listening. It is evident the musician, who from his head-dress and flowing robes might be a Persian, is trying to make an impression upon the ladies, for he holds his head on one side in a very lackadaisical manner as he plays. It reminds one strongly of a scene from *Lalla Rook* but for the absence of the growling old chamberlain. But we have him here on another part of the walls, or a portrait that might well be his. Another, rather indistinct in parts, depicts a wrestling match that is going on before a seated and several standing figures. On another wall are two seated figures clad in tiger skin garments, with tiger-face visors thrown up on the forehead. They are armed and have their horses beside them. They

appear to have met on the road and are sitting under a tree which has some most curiously shaped birds in its branches. Strapped on the arms of the two figures are guards, which are no doubt intended to take the place of shields in hand to hand contests.

The surface of the walls, and consequently the paintings, have suffered very great damage from having been scribbled over, scratched, and smoked. Kumatgi was evidently used by the nobles of Bijapur as a hunting centre, and the great artificial lake upon the border of which several of these little chateaux stand must have made it a favourite and pleasant resort. Its wild fowl attract the sportsman at the present day, and a trip to Kumatgi for a day's shooting is one of the pleasures the Bijapur folk still enjoy.

Here are extensive ruins of a small town or bazaar which appears to have been walled in, and there is a long broad road, down each side of which is a fine row of stabling arcade for the horses of masters and followers. From this a broad road led down through a great gateway along the margin of the lake and past the different pavilions.

Not the least of their enjoyments were the cool refreshing fountains and cisterns. In fact the elaborate waterworks in and around these buildings are the chief characteristics of them. Out in front of the painted pavilion, and rising out of a large square tank, is a two-storeyed building, through the masonry of which pipes are carried up to scores of jets on both storeys. These all open outwards, and, when the water was turned on, and spouted forth from every conceivable point and fell splashing into the tank below it must have been a very pleasant sight. The water was raised by manual labour to a cistern on the top of a high tower, and from this distributed through pipes to the various points below.

Not content with this grand display before the pavilion they must needs have more of it within. From a large

chunam-lined tank on the roof water was allowed to descend through a great perforated rose in the centre of the ceiling, forming a magnificent shower bath with a cistern below it to wallow in. What thorough enjoyment this must have been in the hot, dry weather. Surely those proud old warriors who made the welkin ring with the clash of steel knew, too, how to make the best of life in their idle moments.

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## HISTORICAL OUTLINE.

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On the death of Murad, Sultan of Turkey, in 1451, his eldest son Muhammad succeeded him. It was the custom in that country, on the death of a Sultan, to put all his male children to death excepting the heir. Yusaf, who was a younger brother of Muhammad, would thus have met with a violent death had not his mother by stratagem succeeded in averting it. Muhammad, too, is said to have wished to spare his brother's life, but his councillors so pressed upon him the advisability of carrying out the usual custom that he at last asked them to allow him to consult his mother. The latter craved a day's grace to consider. It happened at that time that a certain merchant from Saver, named Khawjah Imad-ud-din Gargastani, was present in Constantinople trying to dispose of a consignment of merchandise and slaves. Yusaf's mother found among these slaves a boy who was remarkably like her son, so handing over the latter to the merchant, with earnest entreaties for his safe keeping, she purchased the little stranger and secreted him in her own apartments. At midnight a great cry was raised that Yusaf had died, and in the morning the body of the little slave was carried away to burial, amid lamentations and all the honours befitting his supposed rank. Some say he was strangled, others that his foster-mother poisoned him.

The merchant was induced to leave the capital that night and return to his native town. He soon began to take a great interest in the young prince, and did his utmost to give him such an education as was due to his rank. In the year following Yusaf's departure from Constantinople, his mother sent his nurse with others to him, and yearly after this messengers were regularly dispatched by her to bring her news of her son's

welfare. But after a while a whisper got abroad that a prince was in Saveh, and the governor, with a view to arresting him, entered into sham business relations with the merchant. Imad-ud-din suspecting his intentions, and finding it unsafe to remain any longer in the town, left it and went to live in a place called Kassim. On the death of the governor he thought of returning, but Yusaf, owing to a vision he had had, prevailed upon him to set out for Hindustan. In the vision, it is said, a man, announcing himself as Khawjah Khazir, told him "not to return to Saveh but to proceed to Hindustan where all his wishes would be satisfied, and where he would, after many troubles and vexations, acquire a kingdom for himself." The purport of the vision he withheld from Imad-ud-din, but the latter, nevertheless, fell in with his wishes and they both set out together in A. H. 864 (A. D. 1459-60.) They arrived at the fort of Dabul where they resided for some time. Again did Yusaf have a vision, when Khawjah Khazir appeared to him a second time with encouragement and good advice. Imad-ud-din afterwards set out for Bidar, Yusaf accompanying him, and, owing to the influence of his adoptive father, he was taken into the court of Sultan Muhammad Bahmani, Yusaf was taken on as one of the king's retainers.

Another account tells us that Yusaf was the son of Mahmud Beg, governor of Saveh, and that when the latter was killed in battle, and his family and adherents dispersed, Yusaf Beg was brought up as a child at Ispahan, was taken thence to Shiraz, and finally came to India. In this account the vision of his future prosperity is said to have occurred to him "in the mosque at Lad, when a man appeared to him and, placing some hot cakes in his hands, significantly added—"Your bread has been cooked in the Dekhan."

The former account is perhaps nearer the truth, for it receives confirmation in the fact that almost all the state buildings at Bijapur are, or have been, surmounted by the crescent which is the Turkish emblem.

Stories are related of his great skill in feats of arms, and how he overcame in a wrestling match, before Sultan Muhammad and his nobles, the far famed athlete of Dehli, who had come to Bidar with his pupils. His general appearance is much eulogised, and he is said to have been as generous and brave as he was handsome. He was, no doubt, a favourite at Bidar, and he rapidly rose in the king's estimation. Promotion followed promotion quickly. It is not difficult to understand that, with such distinctions bestowed upon him, envy soon created many enemies for him, and the latter were not long in finding an opportunity to damage his fair reputation. A disturbance broke out in the Telugu districts, and these men at once represented to the king that the very best man whom he could send to quell it was Yusaf. Yusaf was accordingly sent with large force. But after he had been absent for some time, without any news having been received from him, Sultan Muhammad began to enquire the reason of his silence, and told that he had taken possession of those districts, and set himself up there as an independent prince. The true reason was that his enemies at court had intercepted his despatches, and withheld them from the king. He had, however, one true friend in Husen Aqa, who repudiated these charges, and begged that a certain Bada Aqa should be sent to bring news of him. On the departure of the latter there was another long silence which Yusaf's enemies made the most of, and the king, getting uneasy, told Husen Aqa to go himself and fetch Yusaf back. Leaving Bada Aqa in charge of his troops and the district, Yusaf returned with Husen. On learning of his approach, Sultan Muhammad went out a short way to meet him, and on hearing of how he had managed those troublous tribes he had been sent against, was so pleased at his success that he bestowed upon him the towns of Sanjan, Guda Ganchi, and Kastre, together with Bangalara in *inam*. Bada Aqa was rewarded with the title of "Sajan Kali" and was instructed to reside in the Kanarese districts.

Yusaf was soon after appointed governor of the Bijapur dis-

trict with the title of "Adil Khan." The last years of his life are Muhammad saw the decline of the Bahmani kingdom, and prior to his death dissensions spread rapidly throughout the Bidar territories. Yusaf Adil Khan, collecting around him a strong force of Turks and Moghals, and feeling himself pretty secure, began by degrees to sever his connection with the capital, and finally, in A. D. 1489, openly declared his independence by ordering the *khutba* to be read in the mosques in his own name.

**Yusaf Adil Shah, 1489-1510.**—He was not allowed to enjoy his new acquisitions long in peace, for Kasim Barid, minister at Bidar, collecting an army, marched against Bijapur and attacked him, being aided in this enterprise by Timraj of Bijanagar. Yusaf, however, with great exertions, succeeded in repelling him, but the anxiety and worry attendant on it nearly cost him his life. He fell ill and was confined to his apartments for two months, and so bad was he that at one time the news of his death spread through the town. On his recovery he distributed much money in alms, and gave 20,000 *huns* to Khawjah Abdulah Ardi to build a minar at the mosque at Saveh. He was again attacked, this time by Timraj. He set out to meet the enemy with 8,000 horsemen, but was at first driven back. Gathering around him 2,000 of his best men he again led forward a fierce attack which the enemy was unable to withstand, and they, breaking up, fled in confusion. Yusaf obtained very great booty from this engagement, and returned to Bijapur much the richer for it.

Having for a while rid himself of his enemies, and having more time to devote to home matters, he bethought him to introduce into Bijapur the Shiach faith in which he had been brought up in Persia. The Muhammadans of the Dekhan were, as a body, followers of the Sunni persuasion, and, in consequence, resisted to the utmost these hated innovations. The opposition spread, and Mahmud of Bidar, with Ahmad Nizam Shah of Ahmadnagar, and Kutub Shah of Golconda, prepared for war in defence of their faith. Yusaf, unable to

Stood against this powerful combination, retreated into hovandesh and took shelter with his friend Imad-ul-mulk. The latter rated him soundly for his foolishness, and advised him to desist from trying to force the new faith upon his unwilling subjects, and at the same time he wrote to Mahmud telling him that Yusaf had given up the idea, and asked him to withdraw his forces from Bijapur. This was done, and Yusaf returned to his capital in peace. Nevertheless he appears subsequently to have made another attempt to introduce the rival faith.

Toward the end of his reign news was received that the Portuguese had taken possession of Goa. Yusaf set out for its recovery, and in five days reached the fort and retook it. In the twenty-second year of his reign Yusaf died. Being conscious of the approach of death he summoned his son Ismail, and declaring him his heir, had him crowned in his presence. He then gave over the management of the state, Ismail being a minor, to his minister Kamal Khan Dekhani, and desired him to bury him near the tomb of Shah Chanda Huseni in Gogi, a village he had received in *inam* from the Bidar king. His death is variously placed at A. H. 913, 916, and 925; but A. H. 916, that given by Ferishta, is generally taken as correct, i. e. A. D. 1510. Yusaf had but one son, Ismail, and three daughters. The latter were Khadijah Sultana, married to Alla-ud-din Bada Ruwala, son of Imad-ul-mulk of Berar, Mariam or Karima Sultana, married to Sultan Burhan Nizam Shah of Ahmadnagar, and Bibi Sati, who was married to Ahmad Shah, son of Sultan Mahmud Bahmani of Bidar.

The citadel or "Arg" is said to have been built by Yusaf in 918 (A. D. 1512-13). This date is evidently given on the assumption that he lived beyond 1510, perhaps to A. H. 925, i. e. A. D. 1519-20. An inscription on the citadel walls, engraved on a long white slab, between the Asar Mahal and the south gateway to the citadel gives the date A. H. 920, i. e. A. D. 1514-15 of the building of some part of the same; but the language is barbarous and verbose and its purport is not

very clear. Other inscriptions in and about the citadel gate are of the time of Ibrahim I. The Dekhani Idgah near the Upri Burj is also ascribed to Yusaf although an inscription on it says that "this place of prayer was built by Malik, the Khajah of the period, Ghafiat, in the year 945" during the reign of Ibrahim. A very small old mosque, usually known as Yusaf's old Jama Masjid, situated a little way east of the Mehtar Mahal, and off the road, has an inscription which informs us that—"This mosque was built during the period of Sultan Mahmud Shah, son of Muhammad Shah Bahmani. Its cost was defrayed by Asen Beg Nayib Ghibet Adil Khani, A. H. 918," (A. D. 1512-13). In this the reign of the Adil Shahis is quite ignored. If Yusaf died in 1510 then this must have been built during the minority of Ismail, when the traitor Kamal Khan was intriguing with Kasim Berid, and, therefore, at a time when the Bahmani court had more or less influence, through its minister, over Bijapur affairs. Yusaf is said, also, to have erected a *minar* at Gulburgah.

\\Bijapur does not seem to have been a place of much importance before the time of Yusaf. The earliest authentic records we have of the place are contained in the old Kanarese inscriptions on the tablet and columns at the entrance to the citadel. These columns and other fragments are the remains of several Hindu temples, which once existed on or near this spot. The Muhammadans probably found these shrines partly in ruins and set about to use the materials to construct their gateways, guardrooms, and mosques. It is what they did in Gujarat and other parts of the country. In the old mosque, a few hundred yards north of this gateway, which is entirely made up of old Hindu temple materials, the porch is really a part of a temple *in situ*,—it is the hall or *mandapa* undisturbed. The shrine which joined it on the west was, of course, pulled down.

The principal inscription is a well inscribed slab built in, low down, on the left side of the inner gate of the citadel. It is of the time of the Western Chalukya king Bhuvanaikamalla

or *Somesvara II.*, and is dated in *Saka* 996 (A.D. 1074-5).<sup>\*</sup> From this inscription it is known that Bijapur was then included in the district known as the *Taddevadi* Thousand (*Tuddehwarree* of the maps, on the south bank of the *Bhima*, 36 miles north of Bijapur), and which at that time was governed by the king's *dandanayaka* *Nakimayya*. It records the building of the temple of the god *Sri-Svayambhu-Siddhesvara* at the capital of *Vijayapura*, and a grant of 300 *mattars* of land in the lands of *Bijjanhalli*, which was included in the *Konnuvuri* Twelve. Mr. Fleet believes these places to be *Kunoor* and *Busnal* of the maps, seventeen and eighteen miles respectively from Bijapur. The last few lines of this inscription are of a later date, and were added in the time of *Vikramaditya VI.* Bijapur was thus a Western Chalukyan possession in the 11th century, and from inscriptions of subsequent date on some of the pillars in the gateway we find that it must have passed into the hands of the *Yadavas*, in whose possession it was in the latter half of the 12th and beginning of the 13th centuries. During the invasion of *Malik Kafur*, *Alla-ud-din's* general, about 1310, the *Muhammadans* occupied Bijapur, and an inscription on a pilaster in the converted temple just mentioned says, *Malik Karim-ud-din* erected the upper part of the mosque in S. 1242 (A.D. 1320). *Karim-ud-din* was the son of *Malik Kafar*, and appears to have resided here as governor.

From the Chalukya inscription it is plain that the name of the place was originally *Vijayapura*, or 'city of victory,' probably so called on account of some victory having at one time been obtained here, and this name has remained to it, with brief intermissions, to the present day under the *Muhammadan* form of *Bijapur*. In the Vernacular it is written *Vijapur*. The intermissions were, as local historians tell us, when *Ibrahim II.*, in 1603, gave it the name of *Badyapur*, and when *Sultan Muhammad* called it *Muhammadpur*.†

<sup>\*</sup> *Indian Antiquary*, Vol. X., p. 126.

† In a Devanagari inscription on a wall near the *Ibrahim Rauza*, written in the time of *Sultan Muhammad*, *Bijapur* is called *Vidyapura*, or

**Ismail Adil Shah, 1510-1534.**—Ismail is said to have been about twelve or thirteen years old when he succeeded his father. As already mentioned, Kamal Khan was appointed regent, and, being a Sunni, he re-established that faith in Bijapur. Kamal Khan, in his new and responsible position, was not long in arrogating to himself powers which belonged to the king alone; and soon he began to aspire to that high position. He began by distributing lucrative appointments to his particular friends. In consultation with Amir Barid he laid a plot to dethrone Ismail, and so far carried out his evil designs that he imprisoned the young king in the Khatonan Mahal. He set out against Sholapur and took that fort after a three months siege. On his return to Bijapur Kamal Khan was anxious to have himself proclaimed king without further delay, and for this purpose he summoned the astrologers to fix upon an auspicious day. They told him that the first fifteen days would be unlucky and were fraught with evil for him, and advised him to be on his watch during that interval against some undefined calamity. To avoid this he shut himself up in his own apartments after giving over charge of state affairs to his son Saftdar Khan, and intended to remain in seclusion until the time was past. But inexorable fate followed him into his hiding place. Ismail's mother, Punji Khatun, on learning of the extent of Kamal Khan's evil designs, set to to devise means to circumvent them; and to this end she and her relative Dilshad Aga arranged a little plot with a devoted slave named Kaka. Khatun then induced one of Kamal Khan's female servants to go and inform her master that Kaka was desirous of going on a pilgrimage to Makka, but that he wished to take formal leave from the minister before starting. He was admitted to his presence, and, as Kaka bent forward to receive the betel leaf at the hand of Kamal Khan, he rapidly withdrew a dagger from his waist band and plunged it into the traitor's bowels, killing him on the spot. Kaka was immediately cut down by the guards

‘city of wisdom.’ But this is probably due to the pedantry of the pandit who composed the inscription.

who hurried in upon hearing the groans of their dying master. Kamal Khan's wife rushed in from the female apartments, and, with great presence of mind, and unusual coolness, repressed her emotions, checked Saftdar Khan, who, coming in then, was about to give the alarm, and ordered him to lose no time in issuing orders to the troops in Kamal Khan's name to arrest Ismail and his mother.

The long absence of Kaka on his mission caused great uneasiness to Punji Khatun, who began to fear that the plot had failed, and she anticipated the worst. She cheered Ismail and told him to be bold and brave. She then exhorted the men of the palace to be firm and loyal to their king in the approaching crisis, and they would for their devotion be well rewarded in this world and the next. Some craven hearts, however, fearing the wrath of Kamal Khan, went over to his side and joined Saftdar Khan. The latter, after rapidly collecting a strong force, advanced on the king's palace and forced the first and second gates. During this time the palace was stoutly defended, arrows flew thick and fast on the assailants, and Punji Khatun herself, clad in male attire, and armed with shield and sword, moved about amongst her men and urged them on to their utmost. In this defence she was nobly assisted by the king's adherents from other parts of the city, who got into the palace by means of ropes thrown over the walls. The opposite party was encouraged in its attack by the presence of Kamal Khan's body propped up at a window opposite the palace as if still alive but badly wounded. The attacking party are said to have been armed with muskets, and they would, no doubt, have prevailed in the end had not an event happened which changed the fortunes of the day. In the hottest part of the struggle, after Saftdar Khan had got access to the courtyard of the palace, which was being obstinately defended from the terrace above, he was sorely wounded in the head by an arrow, and moved off to one side, under the walls, to sit down. The opportunity was at once seized upon by the defenders, who rolled over an immense

stone upon him which crushed him as he sat there. Some say Ismail himself rolled the stone over, but it is more likely that it was done by others, for the boy Ismail would hardly have been allowed to expose himself on the walls. Saftdar Khan's death had an immediate effect upon his followers who at once lost heart and fled. They were pursued by the palace troops, and the latter were much amazed to find, when they entered his house, that Kamal Khan was already dead. As soon as he was again in possession of his rights Ismail rewarded those who so fearlessly stood by him, and to Khusro Aqa, one of his most faithful attendants, he gave the title of Asad Khan with the fort of Belgaum in *jaghir*. He dismissed all the Dekhanis and Negroes from the state service, and began to employ Moghals. Thus, with the aid of the latter, who were good archers and spearinen, he so strengthened his position that he followed up his father's efforts to establish the Shiah faith, and thereupon ordered it to be the state creed.

As soon as Ismail had pretty well consolidated his little kingdom, he began to look around him and prepare for further conquests. He first raided on the districts of Kasim Barid, which compelled the latter to seek the assistance of Burhan Nizam Shah of Ahmadnagar, Kutub Shah, and Imad-ul-Mulk. The combined forces invaded the Bijapur district, and plundered it up to the very gates of the capital itself. Here Ismail fell upon them with 12,000 Moghal horse and utterly routed them, taking Mahmud and his son Ahmad Shah prisoners. These he conducted with great respect and honour into the city, and had their wounds attended to. He then proposed that the marriage of Bibi Sati, his daughter, with Ahmad Shah should take place. This was carried out at Gulburgah, and immediately after he dismissed Mahmud and party, who were well pleased with his generous treatment, and sent them back to Bidar with an escort of honour of 5,000 horse.

Owing to the unbearable insolence of Timraj of Bijanagar Asad Khan, who had attained to the high position of com-

mander-in-chief, endeavoured to bring about a coalition between his master and Nizam Shah for the purpose of punishing this haughty rival, and to this end he sent an experienced official, named Sayyid Ahmad Harvi, with presents to Ahmadnagar. Ismail's daughter, Mariam Sultana, was given in marriage to Nizam Shah, and the fort of Sholapur was promised as part of the dowry. But Ismail subsequently refused to carry out the latter part of his promise, upon which Burhan Nizam Shah determined to take it by force, and applied to Imad-ul-Mulk for assistance. Ismail went out to meet him with 12,000 men, and a battle ensued in which Nizam Shah's troops broke up and fled, and were pursued up to the gates of the fort of Parandah. In this action Ismail captured forty elephants, ten of which he presented to Asad Khan, and some he gave to other nobles. Again did Nizam Shah and Amir Barid attack Ismail but were defeated, and this time twenty elephants fell to the lot of the latter. He kept one of these, named "Allah Baksh," for his own use, and gave the rest to Asad Khan. After this, Asad Khan tried his best to bring about a friendly feeling between Ismail and Alla-ud-din Imad-ul-Mulk, and Khadijah, Ismail's sister, was betrothed to the Berar potentate.

For offence given by Amir Barid, Ismail with 10,000 horse, invaded the Bidar territory. He pushed forward his forces until he arrived at the capital, and at once proceeded to lay siege to the fort. He detailed half of his force under Asad Khan to intercept Kutub Shah who had come to the assistance of Amir Barid. Asad Khan soon repulsed the forces of Kutub Shah and immediately returned and joined his division with the king's in the general siege. Amir Barid, hard pressed, sought the mediation of Imad-ul-Mulk, who had, with his army, joined Ismail; but the latter warned Imad-ul-Mulk not to interfere in this matter as he was determined to take revenge ere he quitted his position. Imad-ul-Mulk, who was rather inclined to take the part of Amir Barid, on receiving this message, abstained from any interference, but Barid, much distressed, came to his tent and besought him

to intercede for him. Imad-ul-Mulk explained to him that peace was impossible until he surrendered the fort. Barid, finding his entreaties of no avail, gave himself up to drink and debauchery in his own encampment. Asad Khan Lari, on getting news of this, went at night to his camp together with a handful of trusty followers, and, entering his tent, took up the bedstead on which the drunken Barid lay asleep, and glided away noiselessly with it. Two half inebriated servants, who were awake in the tent, were despatched before any alarm could be raised by them. When clear of the camp the bearers set up the *kulmeshadal*, or funeral dirge, and as they got nearer their own quarters began to cry it more loudly. Owing to the jolting, and the noise, and his rapid passage through the fresh night air, Amir Barid partly recovered his senses and began to think the ghosts were carrying him off, and jumping up he shouted "lahol."\* "I am no ghost to be scared by your lahol," cried Asad Khan. Hearing his voice Amir Barid at once realised his position, and commenced most humbly to ask pardon and crave for life. Asad Khan promised to do all he could for him, and carrying him off to Ismail, related the whole story of his capture.

The next morning Amir Barid was brought up before the king, but the latter, to humble him to the utmost, allowed him to stand for a long time waiting in the hot sun bare-foot and bare-headed. When he was brought into the presence, Ismail ordered his immediate execution. The unfortunate prisoner craved hard for his life, promising the cession of the forts of Umnabad and Bidar with their treasure, and Asad Khan also pleaded that his life might be spared. On these conditions it was granted, and Amir Barid sent word to his sons in the fort to give it up; but they at first refused, thinking, that by delaying, they might eventually get better terms. But Ismail, not to be trifled with, ordered an elephant to be got ready which was

\* A charmed exclamation which is supposed to drive ghosts and devils away.

to drag Barid, chained to its foot, to the gate of the fort, so that he might be trampled to death before the eyes of his sons. This had the desired effect, and they gave up the fort without further delay. Ismail entered in great state, and, seating himself on the Bahmani *masnad*, distributed the treasure found there. At the instance of Imad-ul-Mulk, Amir Barid was pardoned and provided for. The fort of Bidar was given in charge of Mustafa Khan Shirazi.

After this Ismail marched against Madgal and Raichor and possessed himself of both these forts. Amir Barid, by his cringing and flattery, soon worked round the heart of Ismail, and the latter promised to give him Bidar again. This he fulfilled later on, reserving to himself Kalyana and Khandar. But Kasim Barid was no sooner in possession of his own again than he began to shew the old spirit, and joined with Burhan Nizam Shah in a war against Bijapur. They took the field with 25,000 horse and a battery of artillery, but Ismail and Asad Khan, with a force of 2000 horse, soon obliged this great force to retreat. Khurshed Khan, the eldest son of Nizam Shah, was killed in the action that was fought, and Nizam Shah's elephants, battery, and other material of war, fell into the hands of Ismail. Subsequently these two kings met, and agreed that Ismail should possess himself of the country of Kutub Shah, while Nizam Shah should take that of Imad-ul-Mulk, and that they should thenceforth live in peace.

After enjoying a time of peace and freedom from foreign wars, Ismail once again roused himself to action and set out against Golcondah. During the siege of this place he fell sick, and, his case becoming hopeless, he rapidly sank and died at Sagar in A. H. 941 (A. D. 1534.) His body was sent to Gogi and laid besides his father's.

He is said to have laid the foundation of Chandapur\* in A. H. 926 (A. D. 1520,) and to have built the Champa Mahal†

\* A village a few miles south of Bijapur.

† No vestige of this palace now remains.

in A. H. 927 (A. D. 1521.) A local historian thus sums up his character. "He was just, patient, and liberal, extremely generous, frequently pardoning state criminals, and averse to listening to slander. He never used passionate language, and possessed great wit, to which he added a sound and accurate judgement. He was an adept in the arts of painting varnishing, making arrows, and embroidering saddlecloths; and in music and poetry excelled most of his age. He supported literary men and scholars munificently at his court; and had a great fund of humour, which he displayed at his private parties and in familiar intercourse with his courtiers."\* He was much loved by his soldiers and was a brave warrior himself.

**Mallu Adil Shah, 1534.**—It was Ismail's dying wish that the rightful heir, Mallu, his eldest son, should succeed him, and this he desired Asad Khan to see to. This was accordingly carried out, but Mallu so disgusted every one by his evil ways and bad character that it was no difficult task to those who heartily wished it, among whom were his grandmother, Punji Khatun, and Asad Khan, to depose him. After a short reign of seven months he was accordingly set aside and blinded, and his younger brother Ibrahim was hailed king in his stead.

**Ibrahim (I.) Adil Shah, 1534—1557.**—It was a great relief to all when Ibrahim was seated upon the throne in the place of the libertine Mallu, and his subjects soon learned to have confidence in him. He was a brave man and a good soldier, and he was more or less engaged in war throughout his reign. It is said he was ever on the alert, and hardly slept at night, being always in a state of unrest, and in perpetual anticipation of sudden inroads by his enemies. It is told of Tahmasp, king of Persia, that he used to say that two kings, Afrasiab Turk and Ibrahim Adil Shah, had no other rivals in deeds of bravery and heroism.

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\* Students' Manual of the History of India. Meadows Taylor. p. 206.

He inaugurated his reign by introducing drastic measures of reform in the civil administration of the state. He restored the Sunnifaith, and, as a consequence, dismissed the majority of those from office who had been brought in by his ancestors to swell the numbers of the Shiabs. He re-employed Dekhanis and Abyssinians in place of the discharged Persians and others; and the Hindu element in the public offices was considerably increased. Persian was exchanged for Mahratta as the official language.

Bhoj Tarmal, the rightful sovereign of Bijanagar, determined to make another attempt to oust Ramraj, the usurper, and called upon Ibrahim to assist him in this undertaking. But when the latter had arrived on the scene with a great army, Ramraj wrote a most humble and abject apology to Bhoj Tarmal, confessing his crime, and saying he would rather throw himself upon his mercy than that the Muhammadans should be allowed to overrun the land. He graphically described to him the horrors and insults that would result from this; that the Muhammadans would destroy the country, break down their shrines, and carry off their wives and daughters. Bhoj Tarmal, deceived by his assumed humility, sent forty or more lacs of *huns* to Ibrahim to pay the expenses of his expedition, and besought him to return. Ibrahim, quite as well pleased with ready cash as with a bloody engagement, returned to Bijapur; but he was no sooner gone than Ramraj returned to Bijanagar, murdered the too confiding Bhoj Tarmal, and assumed the full powers of royalty. Ibrahim, on his return home, is said to have laid out part of the money thus obtained in strengthening and completing the citadel fortifications, and this is confirmed by the inscriptions on the walls. One, on the inside of the south gate, dated in A. H. 945 (A. D. 1538), in the third or fourth year of his reign, records the building of the "Elahi Burj" or Divine Bastion. He is accredited with having built the double lines of walls with their ditches. Perhaps, he improved and strengthened, with more solid masonry, the walls already built by Yusaf and Ismail.

On hearing of the death of Bhoj Tarmal, and perhaps thinking that he had as much right to some of the Bijanagar possessions as Ramraj, Ibrahim despatched Asad Khan with considerable forces to take the fort of Adoni. Ramraj sent his brother Venkatadari with an army to oppose Asad Khan. Asad Khan at first had to retreat, but, immediately rallying, made an onslaught upon Venkatadari, when the Bijanagar troops fled leaving everything on the field, even to their leader's children, who were made captive. These were eventually restored to Venkatadari. Ibrahim was so pleased with this victory that he promoted Asad Khan, gave him rich presents, and married his daughter, declaring that if she had a son by him that son should be his heir. About this time one of the king's nobles, Ain-ul-Mulk Kanani, rebelled and took possession of several districts adjoining his *jaghir*, but Ibrahim promptly confronted him and obliged him to flee to the Court of Nizam Shah where he expected to find favour. Nizam Shah, not wishing at that time to allow anything to bring about a quarrel between himself and Ibrahim, had Ain-ul-Mulk put to death.

The old story, that when a man rose to importance in the state, and in favour with the king, there immediately grew up around him a prolific crop of envious backbiters, who were ever ready to slander him, and bring his good repute into question, became true of Asad Khan. His enemies now asserted that he was in league with Nizam Shah and was about to give up the fort of Belgaum, his own *jaghir*, to him. Ibrahim, thrown off his guard, and believing these stories, remonstrated with Asad Khan and ordered his arrest. This ill-feeling between the king and his military leader gave Nizam Shah a good opportunity to attack Bijapur, and so, in conjunction with Khawjah Jehan Dekhani, and Ali Barid, he made inroads into the Bijapur territories. He took the fort of Sholapur and made for Belgaum, believing that, as their relations were so strained, Asad Khan would break with the king and make over the fort to him. Asad Khan, taking care not to undeceive Nizam Shah for the present, secretly sent a message to Imad-ul-Mulk tell-

ing him of the straits Ibrahim had got into, and asked his assistance. Imad-ul-Mulk straightway marched to Gulburgah, where Ibrahim was encamped, and explained to him the whole business. The king was very much vexed with himself for harbouring these suspicions about Asad Khan and immediately sent for him. Now that the two were reconciled and worked together, they, with the assistance of Imad-ul-Mulk, soon drove Nizam Shah out of the Bijapur dominions, invaded his own, and followed him up to Bid, taking back Sholapur and all other lost possessions, while Nizam Shah retreated to Daulatabad for safety.

The chief bone of contention between the Ahmadnagar and Bijapur courts was the possession of this fort of Sholapur. A strong position, situated on the borders of the two kingdoms, it was a much desired possession by either as a fortified outpost. The loss of this was thus a severe blow to Nizam Shah, and he soon set about to retake it. To this end he induced Ramraj to break off friendly relations with Bijapur and, calling upon Jamshed Kutub-ul-Mulk to join him, he reopened hostilities by laying siege to Sholapur. Thus beset by Nizam Shah at Sholapur, Jamshed marching upon Bijapur from the north-east, and Ramraj committing devastations in the south-east, Ibrahim was rather hard pressed and the outlook appeared gloomy enough. In this crisis he consulted Asad Khan, who advised him to try and appease two of the confederates and thus be at liberty to punish the third. This was done by the cession of Sholapur to Nizam Shah, who, thus satisfied, retired. Ramraj was conciliated in a similar manner. Asad Khan Lari now advanced against Kutub Shah and forced him back into the Telugu districts, following him up to Golconda. Here the latter made a determined stand, and a conflict ensued in which Asad Khan and Kutub Shah met and fought with each other hand to hand, when Kutub Shah received such a cut from the sword of Asad Khan that he was disfigured for life. In the end the Bijapur troops prevailed, and Asad Khan returned to Bijapur in triumph.

The old enmity between Ahmadnagar and Bijapur again broke out, and Nizam Shah once more marched against the city. He was opposed on the banks of the Bhima. The passages were blocked, but Ibrahim eventually managed to cross, and one of the fiercest encounters of his reign took place here. Again and again did he renew the attack, and in the final assault he drove home the charge so well that the Ahmadnagar troops, having exhausted their ammunition, fled in confusion. Great loot fell into the hands of the victors. They took 135 elephants and 120 guns, together with much of the royal insignia that was left upon the field.

Ibrahim, although a very brave man, who fought personally hand to hand in most of his engagements, had a very fiery temper and was exceedingly harsh, meting out the most severe punishment for the most trifling offences. This undue severity became so unbearable after a time that a plot was formed to dethrone him and to place Abdulah on the throne. Before it could be put into execution, however, the news leaked out, and Ibrahim, coming to hear of it, immediately executed one hundred and ten nobles, both Hindu and Mussalman, whom he suspected of being concerned in it. Prince Abdulah fled and sought protection with the Christians of Goa. Ibrahim also suspected Asad Khan Lari, his old and trusted general, who had retired to his *jaghir* at Belgaum, and imprisoned all his servants and followers that he found in the capital. By Asad Khan's earnest entreaties for their liberation, and his protestations against the charge of treason, Ibrahim grew ashamed of his conduct towards him, and determined to go and visit him personally, and make amends for the ill-treatment of his servants. As he approached Belgaum he heard of Asad Khan's death. He mourned his loss very much, and distributed goods and jewels among his sons. Asad Khan is said to have been over one hundred years old, and to have served the state of Bijapur forty or fifty years. He died in A. H. 956 (A. D. 1549) and is buried in the tomb he built for himself near the fort of Belgaum. One writer puts his death in A. H.

965 (A. D. 1557), the year of Ibrahim's death. It looks as if some clerical error had crept in in one or the other, and the 5 and the 6 had changed places. Asad Khan was, no doubt, one of the greatest men in Bijapur story, and since his death, for some reason or other, he is still remembered and treated as a *wali* or saint, religious discourses being occasionally delivered at his tomb.

Although Ibrahim possessed such a vindictive nature, yet he treated his soldiers well, and was courteous and urbane to learned men. He had four sons and two daughters, and, although their order of birth is not very clear, it seems evident that Ismail was older than Ali. The former was dull and stupid while the latter was bright and active, and the king, not liking the heir to be shown off to such disadvantage by contrast with his younger brother, had the latter confined to the fort of Miraj for nine years. The other sons were Ahmad and Tahmasp. His daughters were Hidayat Sultana, who was married to Murtaza Nizam Shah of Ahmadnagar, and Tani Bibi, who afterwards became the bride of Ali Barid. Ibrahim appears to have contracted several diseases and to have suffered much from them for two years. His doctors could not cure him, and were so severely punished for their failures that eventually none would go near him, and he was allowed to drag out the last few months of his misery without their aid. He died in A. H. 965 (A. D. 1557), and his body was carried to Gogi, with becoming pomp and ceremony, and buried beside his father's tomb. He reigned 24 years.

He colonised Ibrahimpur in A. H. 932 (A. D. 1526), and built the mosque in that suburb in the same year. He also built the Sola Thami Mahal in A. H. 935 (A. D. 1528); strengthened the fortifications of the citadel; and erected the Ghalib (victorious) masjid, which was adorned with 1303 niches for lamps. Another building of his was the old Jama Masjid, near the tomb of Hazrat Jaffar Sakkaḥ, built in A. H. 958 (A. D. 1551), which still exists.

**Ali (I.) Adil Shah, 1557—1580.**—Ali's release from the fort of Miraj, or Murtazabad as it was also called, and his accession to the throne was hailed with satisfaction by almost all. It is said that endeavours were made by his father to set him aside in favour of Tahmasp, grandson of Asad Khan Lari, but that these were thwarted by his nobles, whose preference lay with Ali. A very strong reason for Ibrahim's aversion to Ali was that the latter, despite his father's many threats and commands, was a firm adherent of the Shiah faith, and this was fostered by the companionship of Fateh Ulla Shirazi, his guardian. Ali answered his father's arguments by telling him that if he thought proper to depart from his father's faith, it was quite as allowable for him, Ali, to do the same. So, on ascending the throne, he again introduced the Shiah faith, and invited men of that persuasion, from Persia and elsewhere, to Bijapur in order to strengthen his party. The Sunnis were on the point of proclaiming a *jehad*, and disorder was imminent, but he at length won over the populace by his justice, liberality, and kindly manner. He did not spare his treasury, but lavished his wealth freely.

Ali Adil Shah commenced his reign by cultivating the friendship of Ramraj, and he paid a visit of condolence to him at Bijanagar on hearing of the death of his son. Great festivities went on during his stay there, presents were freely exchanged, and on his return to his capital a deputation of nobles waited on him from Ramraj to pay their respects. Husen, who had succeeded Burhan Nizam Shah, had failed to send the customary letter of congratulations to Ali Adil Shah on his ascending the *masnad*. For this and other reasons Ali Adil Shah determined to carry war and devastation into his territories; and in this he was willingly aided by Ramraj. Nizam Shah retreated to Daulatabad, and was followed up by the united forces, Ramraj's men pillaging and laying waste the country in all directions. They were not content with this but gave offence to Ali Adil Shah by always seizing upon the best positions for their camps, and turning the Bijapur troops

965 / of the good camping grounds they had chosen. For the sorresent Ali Adil Shah overlooked these things but did not forget them. Eventually peace was concluded on Nizam Shah giving up Kalyan, and the Bijapur and Bijanagar troops returned home.

Nizam Shah, however, only wanted time to gather further troops and strengthen himself anew for another struggle with Ali Adil Shah, and by giving his daughter Jamal Bibi in marriage to Kutub Shah he secured the latter's assistance. Ali Adil Shah again applied to Ramraj for aid, which the latter was only too ready to give for the sake of the prospect of plundering the country. The opposing forces met, and the action resulted in the defeat and flight of Nizam Shah. He even left upon the field the green flags which were the gift of the kings of Gujarat, and of which the Nizams of Ahmadnagar were proud. Ali, possessing himself of these, put aside his own yellow banners, and in triumph displayed these new trophies. Before returning to Bijapur he rebuilt the fort of Nuldrug. On their way home, after parting from Ali Shah, the Bijanagar troops played havoc with the towns and country in their way, desecrating mosques and tombs and doing everything in their power to pay off old scores by insulting the Muhammadan religion.

Ali Adil Shah had now got thoroughly disgusted with the arrogance and overbearing pride of this *kafir* king, and, as both Nizam Shah and Kutub Shah had good cause, too, to wish him and his kingdom exterminated, it was no difficult task to induce these kings to join him in a great war against this infidel. To seal the compact with Nizam Shah, Ali Adil Shah gave his sister Hidayat Sultana in marriage to prince Murtaza, son of Nizam Shah, and, in return, the latter gave his daughter, the famous Chand Bibi, to Ali Adil Shah together with the fort of Sholapur. Ali Barid of Bidar also joined the confederacy; and the whole body marched in the direction of Bijanagar in December, 1564. At the Kistna, south of Talikot,

they found Ramraj, with immense forces, encamped on the other side and holding the fords of the river. Finding their means of progress stopped, the Muhammadans had recourse to a ruse. They sent on men up the river some little distance to gather boats and other means of crossing, and they followed leisurely themselves. The enemy, deceived by this move, crowded up the river to defend the upper fords leaving the lower ones almost undefended. This was what the Muhammadans expected; and doubling back sharp during the night, they crossed at the fords before the Bijanagar troops awoke to a sense of their negligence and danger. The latter fell back, and now took place one of the greatest of Indian battles, memorable for having decided the fate of the great kingdom of Bijanagar. The two armies rapidly drew up in battle array some miles south of the river. The Muhammadan front was formed up with Ali Adil Shah on the right, Kutub Shah and Ali Barid on the left, and Nizam Shah with his artillery in the centre. Ramraj's pride knew no bounds, and it eventually cost him his life; for, spurning the entreaties of his attendants to be mounted, he said his enemies were not worth it, and he remained seated in his palankin. When he found the Muhammadans pressing him heavily, he had his silken tent pitched and his treasure brought and placed about him, and he promised rich rewards to his troops when they should make the Muhammadans fly. The display of this promised treasure so incited his men that the Muhammadans were for a time driven back, but Nizam Shah, hastily summoning to his aid Kutub and Barid, soon regained their lost ground. In fact the Muhammadans at this crisis were so hard pressed that Nizam Shah, fearing it was going ill with them, determined to put himself in the thickest of the fight and become a *shahadat*\*; and at the same time he gave swords to the eunuchs of his harem with instructions to put his wives to death if they saw him fall.

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\*One killed in war in defence of the faith, and therefore a martyr, receiving a martyr's reward.

Ali Adil Shah, with his artillery, attacked Talmraj, the elder brother of Ramraj, and forced him back into the main body under Ramraj. This caused the utmost confusion and disorder in his ranks, and Ramraj soon realised the ugly fact that he was completely surrounded by the Muhammadans. Nizam Shah, finding Ali Adil Shah's position on his right vacant, began to be very anxious as he did not know of the latter's successful flanking movement, and calling up Rumi Khan, the officer in charge of his artillery, ordered his guns into action. The sudden discharge of the battery had an immediate effect; the enemy's elephants took fright, and there was soon a general stampede of men, horses, and elephants in the utmost confusion. Each man looked to his own safety; officers forsook their troops, and troops deserted their officers; even the attendants of the great Ramraj himself fled from the field terror stricken, and left him to the tender mercies of his enemies. Rumi Khan, following up, stumbled upon him badly wounded with none save his faithful relative Dilpatrao by him. Rumi Khan hurried off with his captive to Nizam Shah, and the latter was at first rather disposed to be lenient with him; but being reproached by Kasim Beg Tabrezi, a relative, with shewing favour to a *kafir*, he at once ordered his head to be struck off. When the Hindus saw their leader's head hoisted up aloft upon a spear they knew all hope was gone, and those few, who were still making any stand, fled from the field. The Muhammadans followed them up for miles, and the country between the field of battle and Anagundi was strewn with the dead and dying. It is said that it took the clerks and others twelve days to number the slain and wounded. It is estimated that, without exaggeration, there must have been at least 150,000 troops engaged in this battle.

For twenty days the combined forces halted to allow of their wounded being attended to, and then marched into Bijanagar where they remained for some time. The greater part of the city was destroyed, and Bijanagar was henceforth blotted out from the roll of living cities. The date of the great bat-

tle of Talikot is given in various chronograms. One says "Victory of religion and death of the accursed," from which the letters give the date A. H. 972 (A. D. 1564-5). Another is given by Ferishta, "Murder of Ramraj," which, he says, gives, after the subtraction of one letter equivalent to 3, A. H. 972. Nizam Shah is said to have sent the head of Ramraj as a significant warning to Imad-ul-Mulk who had been plundering his districts.

Ali obtained possession, by this victory, of the forts of Raichor and Madgal, and, after enforcing his authority over these places, and leaving them in proper hands, he returned to Bijapur, where, with the wealth he had obtained in the general plunder of Bijanagar, he began, and carried out, that most necessary and desirable work—the walling in, and fortification of, the whole city of Bijapur. Hitherto the only completely defended portion of the capital was the citadel, but a great town had grown up around it which was completely at the mercy of an invader. This undertaking was completed in A. H. 973 (A. D. 1565).

The avarice of Ali Adil Shah led him to think of following up the defeat of Ramraj by an attack on Palganda, and for this purpose he despatched an army under Kishwar Khan to invade the south. Kutub Shah, becoming jealous of his continued acquisitions of territory, and fearing his power might eventually become so great that there would be no withstanding him, induced Nizam Shah to join him in seizing upon this opportunity, when his troops were away in the south, to sweep down upon Bijapur and take the pride out of Ali Adil Shah. Accordingly they marched against the city, and were beginning to make themselves very disagreeable when, in the midst of an attack made on the enemy by Ali Adil Shah, a cloud of dust was seen to rise on the southern horizon. Presently the outline of a considerable body of horse was made out in full gallop towards Bijapur, and, while both sides were wondering whether it was friend or foe, Kish-

war Khan, with 20,000 horse, dashed headlong into the enemy's ranks and scattered them. This surprise completely upset them, and many prisoners were taken, amongst them being Molana Inayat Ulla, a near relative of Nizam Shah. Ali Adil Shah sent a respectful message to Nizam Shah telling him that he did not wish to push matters further, but that he could not be responsible for the actions of Kishwar Khan, who was bent on revenge, and he advised him to return to his home. Thinking prudence the better part of valour, Nizam Shah complied, but as soon as he felt himself on his legs again he once more essayed to try results with Bijapur. Kishwar Khan proceeded against him, but, owing to splits and dissensions among his officers, the enemy overcame the Bijapur troops and Kishwar Khan himself was killed. Ali Adil Shah was thus obliged to take the field in person and retrieve the lost honours of war. After this, an expedition under Ankas Khan marched against and captured Adoni. Then Ali Adil Shah made an unsuccessful raid against Palganda which he had to abandon.

During the reigns of Yusaf, Ismail, and Ibrahim I., the Bijapur troops had been brought into contact with a new power on the coast. Goa, and the coast districts, had fallen to the lot of Yusaf Adil Shah on his revolt, it having been, up to that time, an outlying province of the Bahmani kingdom. A fleet had been collected that used to cruise along these shores, and these ships Vasco da Gama came into contact with when he came in sight of the Indian coast in 1498. He evidently had a brush with them, for it is said he took its commander, a Spanish Jew, prisoner. In 1510 Affonso de Albuquerque arrived before Goa with a great fleet, and, after some resistance on the part of the Bijapur troops, took possession of it, and entered it in great triumph. Three months after this a strong expedition was despatched from Bijapur, which soon drove the Portuguese back to their ships; but before the year was out, the latter, strengthened by a fresh squadron from Europe, appeared once more before the fort, and taking it by assault, drove the king's

troops from the city with great slaughter. Annoyed by the part the Muhammadans of the city had played in turning about from one side to the other as suited their purpose; Albuquerque set loose his soldiers upon them and spared neither man, woman, or child. One of the most fearful massacres recorded in the annals of Indian History, accompanied with the most barbarous cruelty, then ensued. He then put the city in a thorough state of defence and overhauled its forts, turrets and bastions, repairing them where necessary. In 1570 the kings of the Dekhan combined in an attempt to oust the Portuguese. Ali Adil Shah with 100,000 men and 2,140 elephants besieged the city for ten months but was in the end obliged to retire.

Ali Adil Shah after this marched against the forts of Torgal, Dharwar, and Bankapur, wresting them from the feudal chiefs nominally under the orders of the brother of Ramraj. Leaving Mustafa Khan in charge of Bankapur, and reinstating the other chiefs as his own vassals, he returned to Bijapur.

In a dispute with a slave from Gulburgah regarding the return of certain jewels which had belonged to his daughter, Ali Adil Shah was struck in the bowels by him with a dagger, from the effect of which he immediately died. This happened in A. H. 988 (A. D. 1580), and he was buried in a very plain looking tomb in the south-west corner of the city. Many works of utility are ascribed to him, among which are the walls around the city. The Gagan Mahal, 1561; the Chand Bauri; the great Jama Mosque which was left well in hand by him; the Anand Mahal; and his own tomb. On one of the bastions of the fort of Raichor is an inscription of his reign recording the building of the same by Tahir Khan in A. H. 978 (A. D. 1570). In it Ali's full name and title is given as Abu Al-Muzaffer A'li A'adil-Shah.\* He built the fort of Shahadrug under the supervision of Mir Naimat Ulla in 966 (A. D. 1558). The suburb of Shahapur was laid out under

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\* Indian Antiquary, Vol. XI, page 130.

Kishwar Khan in 967 (A. D. 1559). He built the Harya Mahal in 968 (A. D. 1560); the fort of Dharwar in A. H. 975 (A. D. 1567); the forts of Shahanur and Bankapur in A. H. 981 (A. D. 1573); and he laid out the Fadk and Bara Imam gardens in A. H. 976 and 974 (A. D. 1568 and 1566) respectively. A chronogram gives the date of his death in the Persian equivalent of the words "He saw oppression," A. H. 988.

**Ibrahim (II.) Adil Shah, 1580—1625**—Immediately upon the news of Adil Shah's death becoming known, there was great alarm and confusion in the city. The nobles gathered in groups and whispered their misgivings, and eagerly questioned one another as to what was about to happen. The king had left no issue, and it was doubtful who should succeed him. By common consent they appealed to Afzal Khan, who convened a meeting of some of the leading men with the result that they decided that the young Ibrahim, the king's nephew, and son of his brother Tahmasp, was the next of kin, and should be installed as king. Accordingly, and without further loss of time, Ibrahim was brought forth, was seated upon the masnad, and the royal umbrella was raised above him. Here he received the salutations of the people and was hailed as king Ibrahim II. He was generally called Ibrahim Jagat Gir (Ibrahim, the holder of the world).

Kamil Khan, an officer of high standing, took upon himself the chief power and care of the state, the king being but a child of nine years of age. But with his power grew his ambition and avarice, and, as with others before him, he soon committed the fatal error of aspiring to powers that were vested in the king alone. He began to use the treasury as he thought fit, and he is charged with having transferred much of its contents to his own coffers. He became daily more arrogant, harsh, and overbearing, and was even most uncivil to the Queen-mother, Chand Bibi. Resenting his rude conduct, she set about to devise means for his removal, and she was seconded in her efforts by those who were tired of Kamil Khan's behaviour. She sent a woman's dress and a spinning

wheel to Kishwar Khan and commanded him either to rid them of this man or to don this dress and sit at the wheel. Kishwar Khan, stung to action by this taunt, went off at once with a company of desperadoes in search of Kamil Khan. They found him superintending a building that was in progress, and, as they advanced towards him, he, suspecting their intentions, climbed over and dropped from the wall into the ditch. He succeeded in reaching his house, and, taking all the money and jewels he could carry, fled from the city in the direction of Gulburgah. On finding that Kamil Khan had left the city, Kishwar Khan sent armed men in pursuit, who, coming up with him four or five miles from the gates, plundered him and brought back his head. He had been in power but a little over two months when his punishment overtook him.

A consultation now took place between Kishwar Khan, Murtaza Khan, Anju, Shah Kasim, Ghalib Khan, and Motbar Khan, leading men of the city, about the appointment of a successor to Kamil Khan. Words ran high and a general quarrel took place; weapons were drawn, a free fight ensued, and blood was shed within the palace. Kishwar Khan is said to have pressed the acceptance of the office upon Afzal Khan who had hitherto kept aloof from these broils, but in reality he assumed the full powers of the same himself. Nizam Shah and Kutub Shah, taking advantage of this state of affairs, found a pretext for marching against Bijapur. Kishwar Khan urged Afzal Khan to lead the troops against them. Afzal Khan thereupon joined the army with several of the leading nobles, and leading it first against Kutub Shah, and then against Nizam Shah, succeeded in defeating both. News now reached the camp of the evil doings of Kishwar Khan at home. The nobles in camp unitedly wrote to Chand Bibi, and she advised that Mustafa Khan, Governor of Bankapur, should be called to the capital and appointed in the place of Kishwar Khan. The latter, hearing of this, at once sent a

small force off under Amin Khan against Mustafa Khan. They stormed and took Bankapur and compelled him to flee for protection to another fort under a Hindu Chief; but, just as he was being hoisted up over the walls by a rope let down for that purpose, he was seized and murdered. Chand Bibi, much incensed at this cowardly action of Kishwar Khan, charged him with his treachery, but, having become more impudent and daring than ever now that his rival was removed, he had the Queen sent in custody to Satara and there imprisoned.

When this news reached the army in the field, Ikhlas Khan, with a large force, immediately marched to Bijapur. Kishwar Khan not having a sufficient body of men at command to oppose him, gathered up his valuables and made for Ahmadnagar. Here, having heard of his perfidious behaviour, they would have nothing to do with him and drove him from the place. He then entered the territory of Kutub Shah, where he was identified by a man of Mustafa Khan's household who murdered him and thus avenged the death of his master. Kishwar Khan's power had only lasted over a period of four months when he met with the fate of his predecessor.

One of the first acts of Ikhlas Khan on his arrival at the capital was to send and release Chand Bibi and have her brought back to Bijapur. Ikhlas Khan was appointed to the guardianship of the young king, and Rafi-ul-din, cousin of Afzal Khan, still held charge of the treasury. It was found that Kishwar Khan had carried off the royal seal, so business had to be transacted with a substitute found in the treasury until, after a short time, a slave of Kishwar Khan arrived with the original from Golcondah. Ikhlas Khan determined to hand over the wives and children of Kishwar Khan to the sweepers and shoemakers, but the more humane Rafi-ul-din pleaded hard on their behalf and succeeded in saving them this disgrace.

Taking advantage of the state of anarchy now prevailing at Bijapur, and the fact that the army was dispersed in different

directions—part under Afzal Khan in the north, part away on the expedition that was sent against Mustafa Khan, and the rest having been retained by Kishwar Khan at the capital for his own purposes—the ever restless king of Ahmadnagar, conjointly with Kutub Shah, again invaded Bijapur territory. Afzal Khan finding himself too weak to oppose the combined forces fell back on Bijapur. At this time a general scramble was going on among the nobles of Bijapur, accompanied with bloodshed and imprisonments, for possession of the higher offices of state, and more especially for that of *Vakil*. So much engaged were they with these troubles in the city that no resistance was offered to the enemy in the field, and Bhozad-ul-Mulk brought up a force and invested Bijapur. During these troubles within, Afzal Khan was arrested, imprisoned, and eventually put to death; Rafi-ul-din was also imprisoned, and Shah Abul Hasan was appointed *Vakil*. Dilavar Khan and Hamid Khan were also appointed to high offices. There were only 3,000 horse in the city, but, notwithstanding this, the enemy without could make little impression upon it, and so confined themselves to the plundering and the destruction of the suburbs. At length the rains came on and the confederate forces, seeing it was useless remaining as they were, raised the siege and returned to their own homes. The management of the state was now entirely in the hands of the Abyssinian nobles who dispersed the Dekhanis by sending them off to take charge of the various forts and other military stations throughout the kingdom.

Kutub Shah, however, renewed the war by sending an army under Mir Zanjbil Istrabadi against Bijapur. Dilavar Khan was selected to take the field against him, and was so successful, that he routed the enemy and followed him up to the gates of Golcondah, capturing 120 elephants, with horses and other booty. Ikhlas Khan, who remained at the capital in charge of the home troops, now coveted the position held by Dilavar Khan, and, to be enabled to gain it without opposition, he induced the king to send an order to Dilavar Khan

instructing him to remain in the field until further orders. He also sent orders to Dilavar Khan to send in all the elephants and other booty. This gave the latter great offence, and, suspecting Ikhlas Khan's manoeuvres, he marched rapidly on Bijapur. In the meanwhile a quarrel had taken place between Ikhlas Khan and Hamid Khan about the possession of an elephant. Ikhlas Khan accused Hamid Khan of unlawful possession of an elephant, while the latter accused the former of having possessed himself, illegally, of certain districts and lands. Hamid Khan was seconded by Dilavar Khan and Haidar Khan, and Ikhlas Khan finding argument of no avail gathered together troops and guns before the citadel which he forthwith began to besiege. He was opposed by the others, and for several days fighting was carried on around the citadel gate. Other nobles, not implicated in this quarrel, tried to bring about a reconciliation, but, owing to the ill nature of Ikhlas Khan, their efforts were of no avail. Thus the quarrel was kept up for two months when Ikhlas Khan, getting the worst of the situation, and being deserted by most of his men, came to terms and returned to his home. Dilavar Khan now advised him to make a pilgrimage to Makka, and Ikhlas Khan, seeing the futility of remaining any longer in Bijapur, agreed, and set out on his journey; but as soon as he reached the fort of Murtazabad (Miraj) he was immediately imprisoned and blinded. Subsequently king Ibrahim granted him a *jaghir* for his maintenance [which he enjoyed until 1597 when he died.

Abul Hasan had been ousted and Dilavar Khan now held the reins. Hamid Khan was a quiet man and much averse to quarrels, so he offered little opposition to the designs of his friend; but, nevertheless, a feeling of uneasiness beset him, and he watched the intrigues of Dilavar Khan with great anxiety. This strained relationship between the two, increased by Dilavar Khan's own suspicions, led to ill feeling and eventually to the imprisonment of Hamid Khan and confiscation of all his property.

Dilavar Khan now ruled alone, but, though cruel in as-friend, to his credit it is recorded that he ruled well and wisely. He caused Abul Hasan, whom he had imprisoned, to be blinded and put to death. His four sons were well provided for, and to each was given the command of 2,000 troops. In this manner did Dilavar Khan make himself secure, and he materially curtailed the power and influence of Chand Bibi. The king himself was even obedient and submissive to him, and consequently feared him. In order to improve the relationship between Bijapur and the states of Ahmadnagar and Golcondah, Dilavar Khan brought about the marriage of Ibrahim's sister, Khadijah Sultana, with the son of Murtaza Nizam Shah, and that of the daughter of Kutub Shah with Ibrahim Adil Shah.

It seems to have occurred to Dilavar Khan about this time to dethrone Ibrahim and place his brother Ismail, who was imprisoned in the fort of Mustafabad, on the throne in his place. This came to the ears of the king and his mother, and soon became known to the general public. Most of the nobles and the bulk of the populace were so indignant at this that they but awaited the slightest hint from the king to wreak their vengeance upon Dilavar Khan, and he, being fearful for his life, confined himself for several days to his own house, not daring to show himself in public. On sending a message of great humility to the king, and pretending that he was very wrongfully used in being unreasonably suspected of evil designs against the king, the latter softened towards him, had him escorted with honour to the palace, and they became for a time reconciled. Dilavar Khan now began to provide against a future emergency of this sort by increasing his own troops. To these he added five or six thousand horsemen, and the king was induced to give over considerable bodies of his own troops to the command of Dilavar Khan's sons.

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which resulted in the former seeking the assistance of Raja Ali Adhan of Burhanpur and Ibrahim Adil Shah. Jamal Khan, the chief of the Ahmadnagar army, had conceived a plan to set up Ismail, the son of Burhan Shah, upon the throne. Ibrahim and Dilavar Khan set out to assist Burhan Shah, but were met by Jamal Khan who at first tried to come to terms with them. Dilavar Khan would hear of nothing short of taking Jamal Khan prisoner, and, against the advice of Ibrahim, he advanced against him. At the outset he was successful, notwithstanding the treachery of Ain-ul-Mulk and Ankas Khan who deserted him at the last moment; but whilst his troops were dispersed and engaged in plunder, the enemy, rallying round their prince Ismail, returned to the charge and compelled him to fly. Dilavar, on joining the King, urged him to retreat with all haste to Shahadrag. On arrival they found all their property and munitions of war, which had been left there for safety, had been plundered, so they were obliged to send to Bijapur for fresh stores to replace them.

Jamal Khan, after returning to Ahmadnagar for fresh material of war, set out to attack Burhan Shah in Berar. On this Dilavar Khan despatched a considerable body of horse to worry Jamal Khan when he should be engaged with Burhan Shah, but Jamal Khan getting news of this move hurried on to give battle to Burhan Shah, before the Bijapur horse should arrive. An action ensued and Burhan Shah was getting into difficulties when Dilavar Khan's horse arrived and turned the fortunes of the day. Jamal Khan fell in this action, being pierced by an arrow. Burhan Shah at once repaired to Ahmadnagar, where he had himself proclaimed king, and sent Ismail into confinement in the fortress of Lohargadh.

Dilavar Khan was blamed for the very heavy losses occasioned by this campaign, and Ibrahim, wearying of his yoke, began to plan means of ridding himself of it. He sent an obscure Hindu servant to Ain-ul-Mulk and Ankas Khan telling them that he was pretty well disgusted with the arrogance

of Dilavar Khan and would gladly avail himself of their assistance if they would continue to be loyal to him as their forefathers had been to his house before him. At midnight the king left his palace, and, with a few trusty followers, went over to the camp of Ain-ul-mulk. In the morning, Dilavar Khan, counting on the attachment of the rest of the nobles to him, imagined they would, at his command, immediately give up the king; and on this assumption he proceeded with great pomp to where the king was and insolently demanded of him by whose authority he had left the palace. The king, without answering him, and feeling greatly incensed at his conduct, ordered one of his men to chastise him. This man, flourishing his sword, struck him from his horse. Dilavar Khan was wounded but not fatally, and was at once removed by his men. He then, seeing there was no chance for him at Bijapur, fled to Bidar and thence to Ahmadnagar, where it is said he was received with honour and given a high post in the public works department of the state.

Men who were now disappointed in not getting the appointments they wished began to work mischief between Ahmadnagar and Bijapur, with the result that Burhan Nizam Shah sent an army against Bijapur. Dilavar Khan accompanied this force, and they met the Bijapur troops on the banks of the Bhanorah. Here Dilavar Khan sent a very humble message to king Ibrahim promising to come back if he would give him a deed guaranteeing his life and property. This the king granted, and Dilavar Khan came back to Bijapur with the secret intention of revenging himself upon the king when he again got into power. But cunning was met with cunning, and the king no sooner had him in his hands than he blinded and imprisoned him in the fort of Satara, telling him he promised him his life and property and he had kept his promise. Dilavar Khan was then upwards of eighty years of age, and he is said to have lived ten years longer in confinement before he died.

Ibrahim now directed his attention to Burhan Nizam Shah who had taken up a strong position on the river Bhima. Rumi Khan was despatched with an army against him, and was soon confronted by Nur Khan Dekhani with 12,000 horse. A battle was fought, when Nizam Shah's forces gave way and finally fled, leaving in the hands of the victors 160 elephants, a great number of horses, and other booty. Burhan Nizam Shah now sought peace, but Ibrahim only consented to it on his destroying the fortified position he had established on the Bhima. Burhan Shah next tampered with Ain-ul-mulk and Ankas Khan, who were already estranged from their king, and induced them to take up the cause of Ismail, brother of Ibrahim, and to proclaim him king. The plan was put in hand, and Ain-ul-mulk and his colleague, professing the greatest loyalty to Ibrahim, were secretly winning over others to their side. Eventually, when the plot was considered ripe for execution, they liberated Ismail from his imprisonment at Belgaum, seized the fort, and proclaimed him king. Ibrahim despatched Alyas Khan with troops to quell this disturbance, but when the latter found that both Ain-ul-mulk and Ankas Khan were among the rebels, and that they had become too powerful to oppose with the handful of troops he had brought with him, he returned to Bijapur. The king now freed Hamid Khan, whom Dilavar Khan had imprisoned. Hamid Khan set out for the scene of the disturbance (1594), and as he neared the army of the Pretender he sent messages to Ain-ul-mulk telling him he had escaped from Bijapur, and, with his troops, was coming to join their camp. Deceived by this, Ain-ul-mulk made great preparations to receive Hamid Khan with all honour. In this way the latter was allowed to march close up to the camp, his men being on the alert for their leader's signal. Ain-ul-mulk's army, thrown off their guard by the magnificent arrangements for the reception of Hamid Khan, were suddenly aroused to the real state of affairs by an unexpected discharge of Hamid Khan's artillery in their midst. All was confusion in an instant, and, as Ain-ul-mulk was en-

deavouring to rally his troops, he was knocked off his horse and was subsequently beheaded. Ismail was taken prisoner, blinded, and placed in strict confinement where he soon sickened and died. The army of Ahmadnagar, which was coming to the assistance of the rebels, had proceeded a short distance on their way, when, hearing of this defeat, they returned. Hamid Khan marched back to Bijapur in triumph, where honours and distinction awaited him at his sovereign's hand.

Burhan Nizam Shah soon after this was taken suddenly ill, and, calling Ibrahim, his eldest son, to his side, proclaimed him his heir. On his death, Ibrahim was proclaimed king, and he at once proceeded to wreak vengeance on the king of Bijapur for having defeated his father. Ibrahim Adil Shah moved out against him, and an action took place, in which Ibrahim Nizam Shah was killed, having been shot through the shoulders with an arrow. The Ahmadnagar forces fled, and the Bijapur troops returned to Shahadrag where Ibrahim Adil Shah had awaited them. Thence they proceeded together to Bijapur, having halted awhile on the banks of the Bhima on account of the Muhurram, and entered the city amidst great rejoicings. The streets were profusely decorated and brilliantly illuminated. Ibrahim entered his capital on the 14th Muhurram 1004 (A. D. 1595) and proceeded to the Anand Mahal where he distributed rewards and addressed his troops. He now applied himself to business, and was very assiduous in its execution, attending many hours daily in public darbar, where he heard and disposed of petitions, and dispensed justice to the poor. All were well pleased with his rule, and none were able to find fault with it.

Great dissensions now arose among the nobles of Ahmadnagar. Manju Khan had taken possession of the fort and treasury, and had thus aroused the ill-feelings of the other nobles. This culminated in a skirmish between the Habshis and Dekhanis, resulting in a victory for the former. Manju Khan now

wrote to the prince Shah Murad, son of Akbar Padshah, to come with all haste and take over the fort of Ahmadnagar. The prince was not slow to use this favourable opportunity of gaining a footing in the Dekhan, and accordingly started off towards the city. But before he arrived Manju Khan had overcome the Habshis, and, not needing his assistance any longer, now refused to give up the fort. Upon this Murad surrounded it, when Manju Khan, who was nobly seconded in his efforts by Chand Bibi, applied to Bijapur for help. Ibrahim at first sent Rafi-ul-din to Shahadrug, and thence to Ahmadnagar to try and reconcile the nobles, who were still holding aloof from one another, and to induce them to combine against their common enemy. Chand Bibi had made the journey from Bijapur to Ahmadnagar with her niece, Khadijah Sultana, on the occasion of the marriage of the latter to Murtaza Nizam Shah, and she never afterwards returned. Rafi-ul-din succeeded in bringing about a better feeling, but it did not last long, and very soon all was in confusion again. Chand Bibi, who was at the head of the party confined to the fort, despairing of the assistance ever arriving which she had asked from Ibrahim Adil Shah, was obliged to come to terms with the Moghals by ceding the Berars to them.

In the year 1008 (A. D. 1599) Ibrahim determined to remove the seat of government from Bijapur to a more pleasant spot four miles out to the west. Here he began to build a new city, and ordered his nobles and all the leading merchants of the town to construct their residences and places of business here. The public works generally, with the construction of the royal palaces and the fortifications, were intrusted to Nawab Shavaz Khan. It is said that upwards of 20,000 artizans and labourers were gathered together for this new venture, and it was Ibrahim's wish to build such a city as would not have its equal in Hindustan. Money was freely lent from the treasury to those who wished to build, and soon great rivalry sprang up among the nobles in their attempts to outdo one another in the erection of their palaces. The new city was

called Nauraspur; but its progress was suddenly interrupted, tradition says, by the astrologers who warned the king that if he removed from Bijapur it would be attended with evil results. Another account tells us that the new city continued to increase, and was well populated and adorned with public and other buildings, up to the year 1034 (A. D. 1624) when Malik Ambar came down upon Bijapur with sixty thousand horse. He plundered and destroyed the suburbs together with Nauraspur, whose walls and fortifications had not been completed; and from that year Ibrahim, having all his works destroyed, abandoned the idea of a new city.

When Akbar himself penetrated into the Dekhan and besieged Ahmadnagar he sent such a message to Ibrahim, as is said to have astounded the Bijapur court, regarding the non-payment of the annual tribute. But matters were soon placed on a more satisfactory footing by the betrothal of Sultana Begam, Ibrahim's daughter, to prince Danial. The marriage, however, did not take place until Danial returned from Burhanpur to Ahmadnagar some five years later; but in the same year he died from excessive drinking.

Malik Ambar placed Murtaza Nizam Shah on the throne, and proceeded, with the assistance of troops from Bijapur, against the Moghals. The Dekhanis eventually succeeded in driving them out of the fort of Ahmadnagar and took possession of it themselves. There now followed frequent quarrels between Murtaza Nizam Shah and Malik Ambar, and it was only by the intervention of Ibrahim who pointed out to them the danger of party disputes while the enemy was only watching his opportunity to pounce upon them. Ambar Khan, although so frequently assisted by Ibrahim, grew so intoxicated with his successes that his behaviour became very overbearing and offensive. Ibrahim determined to bring him to his senses, and despatched an army against him, which, in a pitched battle, was defeated. This was in 1033 (A. D. 1623). Next year Malik Ambar followed up his victory by invading

Bijapur territory and carrying destruction and desolation up to the very walls of the capital. Naurasput, not yet completely walled in, fell an easy prey to his arms, and was plundered and ruined. Before Ibrahim could rally sufficiently to take revenge upon him, Malik Ambar died in the following year (A. D. 1625).

Ibrahim contracted a very serious disease which his own physicians could not cure. He then summoned an European physician, who was at Bijapur, named Farna Lup. This man tried to treat him, but was not successful, and the king died. It is said that the king's servants ascribed his death to the treatment of this European whom they caught and disfigured by cutting off his nose and upper lip. Farna Lup immediately replaced the detached members, and in a short time they grew again in their old places. This clever bit of surgery raised him at once in the estimation of the citizens, and soon restored him to former favour.

Ibrahim died on the 10th Muharram 1037 (A. D. 1627). He left four sons, viz., Darvesh Padshah born of Malika Jehan, Sultan Suliman born of Kamal Khatun, Sultan Muhammad born of Taj Sultana, and the infant son of Sundar Mahal. Sultan Muhammad succeeded him. It is said that the king was handsome, liberal, and careful about his subjects. He patronised learning and the fine arts, and was passionately fond of music and singing; and it is said that it was due to the company of Hindu musicians and singers that he imbibed his liking for, and leaning towards, certain Hindu deities with the worship of which he has been charged. During his reign a saint named Hazrat Shah Sabgat Ulla arrived from Medina, and was so shocked at the debauchery he saw carried on in the city that he severely reprimanded Ibrahim for it. He promised to give him three kingdoms if he would but comply with three requests. The first was that he should abolish all the liquor shops in the town, the second that he should compel all women of loose character to be married, and the third

that he should give no public office to a man of the Rafzi (Shiah) faith. This was too much for the king, so, at the advice of his minister, he gave the saint leave to depart from the city.

During his reign were built the Sat Khan-ka Mahal, (Sat Manjli) in 1583, the Haidar Burj in the same year, the Malika Jehan Masjid in 1587, the Anand Mahal, for dancing and singing in, in 1589, and the Sangat or Nauras Mahal, and other buildings in Nauraspur, from 1599 to 1624.

Muhammad Kasim Ferishta, the great Muhammadan historian, lived and wrote his works during Ibrahim's reign, and for the next three kings we have but scanty records.

**Sultan Muhammad, 1627—1655.**—Although Darvesh Padshah was the eldest son of Ibrahim, yet he was set aside in favour of Muhammad who was only fifteen years old when he was called to the *masnad*. This was brought about chiefly by one of the ministers named Daulat Khan, who falsely proclaimed it as king Ibrahim's wish. Darvesh was blinded and Suliman maimed, by which means they were both rendered unfit to succeed to the throne. The day following the king's death Muhammad was placed upon the *masnad*, and the nobles and citizens came with their *nazzars* to do obeisance to the new king. Mirza Muhammad Amin Lari was given the title of Mustafa Khan, while to Daulat Khan was given that of Khawas Khan.

One of Muhammad's first acts was to march into Ahmadnagar territory, in the direction of the fort Kes-Darur, bent upon conquest. He was met by Nizam Shah's forces and defeated them. Nizam Shah's army under Hamid Khan now invaded Bijapur territory. Muhammad despatched a force under Nawab Khan Baba, Ikhlās Khan, and Etmad Khan, which, meeting the enemy at Kanvar, engaged and dispersed them. On this the Ahmadnagar troops withdrew to their own territory. Whilst this was going on, news was

received of the rebellion of Kadam Rao, governor of Bijapur. A force under Mir Ali Raza was sent against him, which eventually broke up the rebellion, and Kadam Rao was taken prisoner and executed.

Ibrahim Adil Shah was much incensed against Ahmadnagar on account of the destruction of Nauraspur, but did not live to carry out his intention of retaliation. Mustafa Khan, however, burned for revenge, more especially as his own father-in-law, Baba Khan, had been executed by Malik Ambar. He wished to overrun the country with the assistance of the Moghals and to divide it with them. Khawas Khan opposed this idea as a foolish action which would strengthen the hands of the Moghals, who would then, perhaps, turn about on Bijapur. Mustafa Khan's counsel, however, prevailed, and an army was sent to the assistance of the Moghals. This led to bitter enmity between Khawas Khan and Mustafa Khan. As feared by Khawas Khan, Shah Jehan soon broke off his treaty relations with Bijapur, and sent a force into that district, which marched up to the very city itself and encamped outside the walls near the tank of the dyers. They were repulsed, and the Bijapur troops, under Murari, followed them up as far as Parandah. It was while he was at Parandah that Murari received orders from the king to bring away the Malik-i-Maidan to Bijapur which was on the fort there. This was in 1632.

A fresh Moghal army set out from Burhanpur towards Daulatabad. This fort was then held by an Ahmadnagar officer, Fateh Khan, who had the young king Husen Nizam Shah with him. The fort was closely invested by the Moghals, and at length Fateh Khan, whose provisions had run short, was obliged to call on Muhammad Shah to assist him. Seeing the mistake they had made in assisting the Moghals at the outset, the Bijapur nobles at once despatched a force under Murari with provisions to Fateh Khan's relief. Murari, instead of carrying out his mission, for some reason delayed to assist

the besieged, and, being starved out, Fateh Khan was obliged to surrender the fort with his own person and that of the king Husen Shah. Husen Shah was imprisoned in the fortress of Gwalior, and from this time the Nizam Shahi kingdom ceased to exist.

There was now a scramble for the division of the Ahmadnagar kingdom. Siddi Rehan collected men at Sholapur, Shaji Bhosle made himself secure at Bhimgadh, Satvas Rao at Junner, Siddi Saba and Sef Khan took possession of the Konkan, and Siddi Ambar possessed himself of the island of Rajpuri. Other killadars and zamindars seized upon whatever districts or forts they had charge of, and soon everything was in an utter state of confusion. In the midst of all this Shaji released Murtaza, a descendant of the Nizam Shahi family, from the fort of Jivdhan, and at the fort of Bhimgadh had him installed as king, thereby thinking to serve his own ends in his ambitious designs upon the Ahmadnagar territory.

Mahabat Khan, after the fall of Daulatabad, returned to the attack of Parandah which was held by Bijapur troops under Randaulah Khan, but he was unable to effect anything and returned to Burhampur.

Khawas Khan, getting Mustafa Khan into his power, imprisoned him in the fort of Belgaum, and thereby evoked the severe displeasure of Muhammad Shah, who henceforth took a great dislike to Khawas Khan, and was bent upon his ruin. The rest of the nobles, beginning to fear the tyranny of Khawas Khan and his friend Murari, seceded in a body to Gulburgah. They had been further incensed against him on hearing that he had written to Shah Jehan, telling him the nobles were in rebellion and calling upon him for assistance, promising to hand over to him the city of Badyapur (Bijapur).

The increasing power of Shaji and the failure of Mahabat Khan at Parandah brought the emperor Shah Jehan again to the Dekhan. He divided his army into two portions, one to

act against Shaji, while the other was directed against Bijapur. Muhammad Shah, unable to meet the imperial troops in the field, shut himself up within the city, destroyed all forage and provisions for twenty miles around Bijapur which he was not able to take into the capital, emptied the tanks, and left the country so barren and desolate that it was impossible for an army to remain long in it. Thus thwarted in their attack on Bijapur, the enemy confined themselves to the plunder and destruction of the towns and villages in the surrounding districts. Seeing that he could not save the country from ruin, Muhammad sued for peace. This was granted, and, in return for an annual tribute to Dehli of twenty lakhs, he was allowed to hold the forts of Sholapur and Parandah with a portion of the Ahmadnagar dominions, the country between the Bhima and Nira rivers, and the whole of the Konkan. He was also to abstain from assisting Shaji, but the latter was soon reduced to submission, was pardoned, and given a command in the Bijapur service.

During the period which succeeded, from 1636 to the death of Muhammad in 1656, Bijapur enjoyed comparative immunity from troubles without or within; and the king used this time in completing his own gigantic mausoleum, and erecting many other buildings throughout the city. Under the superintendence of Afzal Khan, the water supply to the city was considerably increased by a conduit from a fresh source, the Begam Talao, to the south of the town. Muhammad built the Asar Mahal as a Hall of Justice, but it was subsequently used as a repository for the sacred relics—the two hairs of Muhammad's beard, which are supposed to be still safe within its walls. In 1641 Muhammad married the daughter of the king of Golconda.

Shaji was now employed as one of the Bijapur chiefs in the Karnatic. He possessed his hereditary estate near Poona where he had left his wife Jiji Bai, a most ambitious woman, and his son Sivaji. As the latter grew up, a restless and ad-

venturous character, fired with an ambition to found a Maratha kingdom, he gradually gathered around him associates willing to share his fortunes in his enterprises, and eventually became strong enough to take possession of several of the old forts of the Western Ghats, pretending to do so in the name of the king. But having intercepted some government treasure, and committed other highhanded offences, he was denounced as a rebel, and his father Shaji was recalled and imprisoned on the suspicion of being concerned in his son's misdoings.

Prince Aurangzeb returned in 1650 to his government of the Dekhan, very soon got mixed up with the affairs of Golcondah and marched against it with his troops. While here the news arrived of the death of Muhammad in the year 1656.

**Ali (II.) Adil Shah, 1656—1672.**—The treaty by which Bijapur remitted an annual tax to Dehli constituted, in the eyes of Shah Jehan, a reason for interfering in its affairs, and controlling it, to a certain extent, as a tributary state. Great offence was thus given to the emperor by the succession of Ali Adil Shah without any previous reference to him, and he accordingly seized upon the opportunity for active interference. He denounced Ali as spurious, and contended that Muhammad had no male offspring, and hence the state had lapsed to the empire for want of a legitimate heir. Bernier a French physician, who lived for some years at the court of Aurangzeb, says, Muhammad died without leaving male issue, and that Ali was a youth whom his queen, sister of the king of Golcondah, had adopted as a son. Ali, who was only nineteen years old, indignantly repudiated these charges, and absolutely refused to submit to the orders of the emperor Aurangzeb, who appears to have been concocting plans for the reduction and partition of Bijapur with the traitor Mir Jumlah, immediately marched from Golcondah to Bijapur, laying waste and ravaging the country as he proceeded, and laid siege to the capital. The Bijapur army in the field was bought over by Aurangzeb and ceased to molest the invaders.

while within the city factions were at variance with each other. But as the siege proceeded, and the danger increased, party spirit for a time was laid aside and all united in offering a stubborn resistance to the Moghals. Aurangzeb, in his desire for the dissolution of the Bijapur kingdom, would not listen to the king's call for terms other than complete and unconditional surrender. But just as the outlook to the besieged was beginning to appear very gloomy, Aurangzeb got news of his father's serious illness, and hurried back to Dehli to secure to himself the succession in the event of Shah Jehan's death, having hastily concluded a peace with Bijapur.

Ali Adil Shah was not free for long, however, from troubles from without. Sivaji, who had thrown off all allegiance to Bijapur, had been favourably backed in his ever increasing aggressions by the Moghals. On the departure of Aurangzeb Khan Muhammad, who was remaining inactive in the field with his troops while Aurangzeb was besieging Bijapur, was induced to return to the city, but he had hardly entered by the Makka gate when he was dragged from his elephant and killed. Some ascribe this act to the instigation of the king, others say it was the work of a private enemy. Sivaji was now making things very unpleasant for Bijapur; he was plundering and raiding in Bijapur territory, and carrying on a predatory warfare against Dekhanis and Moghals alike, only intent upon setting up a kingdom for himself and exterminating the unclean Moslem. It was decided to send out an expedition against him, and bring him to his senses. Afzal Khan was selected as the commander of the army in succession to Khan Muhammad, and, when all was ready, he set out for Sivaji's retreat. Before leaving the capital it is said that the astrologers warned Afzal Khan that he was starting upon a fatal expedition from which he would never return alive, and so impressed was he by this prediction, that he had his sixty-four wives drowned. At a certain spot, a short distance north of the Torweh road, outside the city on the west, are pointed out seven rows of tombs of females, all symmetrically arranged upon a single plat-

form, which are said to be the graves of his wives; and a well adjoining them is said to be the one in which they met their fate. North of this again is Afzal Khan's own cenotaph built during his life time, but unoccupied, at least by him. His bones lie upon the slopes of Partabgad. But to return. Afzal Khan directed the march of his troops towards Sivaji's stronghold on Partabgad, where on his arrival, he was met by men from Sivaji, who on behalf of their chief, professed his complete submission and a desire for a personal interview with Afzal Khan. They induced the latter to lead his troops up into the rugged glens below the fort, and pointed out a suitable place of meeting upon the hill side immediately under the crest. It was agreed that each was to come with only one armed attendant. While this was going on, Sivaji's troops, unseen, were quietly surrounding the Bijapur army. Afzal Khan repaired to the place of rendezvous, where he soon saw Sivaji coming to meet him. As the latter bent forward for the customary embrace, he suddenly plunged a dagger he had secreted on his person into the bowels of Afzal Khan. The Khan tried to defend himself, but he was set on by both Sivaji and his friend Tan-naji Malusray, overpowered, and speedily despatched. At a given signal the hordes of Sivaji swept down from all sides upon the unsuspecting troops they had been eagerly watching from their hiding places, and almost annihilated them before they knew what had happened. A remnant only escaped to Bijapur.

On the news of this disastrous defeat reaching the capital, a new expedition under Fazil Khan, the son of Afzal Khan, was rapidly equipped, but not until Sivaji, following up his advantage, had ravaged the greater parts of the western districts of Bijapur, and had carried plunder and devastation up to the gates of the city itself. The king himself also took the field, but, beyond reducing to submission several disaffected chiefs, made little impression upon Sivaji. On the other hand the latter grew so powerful and troublesome that it was deemed advisable later on, in 1662, to come to terms with him, and a

treaty was signed by which Sivaji was confirmed in his possession of the whole of the Konkan and a good slice of the Dekhan.

Sivaji could not rest. Bound down to keep the peace with Bijapur he did not see any reason why he should not try to wrest a few districts from the Moghals. His interference angered Aurangzeb, who had by this time succeeded his father on the throne of Dehli, and an army under Raja Jayasing was sent to the Dekhan to punish this freebooter and at the same time accomplish the long wished for conquest of Bijapur. Sivaji was soon obliged to come to terms, and he agreed to join the imperial army against Bijapur. The combined forces proceeded to lay siege to the city in 1666. Ali Adil Shah resorted to the old plan of laying waste the country immediately around the capital so that the invading army would hardly be able to subsist for want of water and forage. The army of Jayasing soon began to suffer from lack of provisions, and, in addition to this, the Bijapur horse, which kept the field, were ever on the alert to cut off what supplies were forthcoming, and harassed the enemy on every opportunity. Jayasing was at length obliged to raise the siege and retire to Aurangabad, but he was followed by the king's cavalry and suffered heavily from them on the march. Sivaji was thanked by the emperor for his co-operation and was invited to Dehli, which he reluctantly accepted, but, while at the court of Aurangzeb, his treatment was such as to make him uneasy and fearful for his life. He escaped from the strict surveillance under which he was kept, and with but a companion or two returned by unfrequented ways to the Dekhan.

Ali Adil Shah now began to think it time to come to terms with the emperor since these repeated invasions were becoming serious. Hitherto the yearly tribute had fallen into arrears, and this was a constant excuse for Aurangzeb's reprisals. A treaty was entered into by which Bijapur lost much of its possessions in the north including the fort of Sholapur

An understanding was also come to with Sivaji, who was preparing to levy "chauth," and it was agreed to pay him three lakhs of rupees in consideration of his refraining from the collection of this blackmail.

In 1672 the king died of paralysis, in the thirty-fifth year of his age and after a reign of sixteen years. He had received from his father a kingdom intact and flourishing, but to his son Sikandar, now only five years of age, he left a shattered heritage, shorn of some of its best possessions by Sivaji on the one hand and the Moghals on the other. He commenced a mausoleum for himself which, had it been completed, would have been by far the most elegant building in the city, but either because he began it too late in life, or was too often interrupted in its construction, it was never finished, and it now remains, conspicuous upon its lofty basement, one of the finest ruins in the city. He was buried in the vault of the unfinished building, which also contains the tombs of his wife and many others, probably members of his household.

**Sikandar Adil Shah, 1672—1686.**—Amongst the most troublous periods in Bijapur history, as we have seen, have been those when the crown passed to a minor and the management of the state into the uncertain hands of a regent. No worse luck could have befallen the state at this time when its very existence was being seriously threatened by the Moghals, and its peace disturbed by the ever restless and treacherous Sivaji, the notorious truce-breaker. Khawas Khan was left as regent to manage the affairs of the state. He was the son of the traitor Khan Muhammad who was murdered near the Makka gate. Sivaji at once took advantage of the party strife that naturally accompanied the regency and stripped Bijapur of many more of her possessions. He had now become sufficiently powerful to be crowned Maharaja in 1674, and to make treaties with the English Factory at Bombay, who thus acknowledged his position. These troubles were now augmented by the inherent treachery of Khawas Khan

who secretly arranged with the Moghals to hand over the city to the viceroy of the Dekhan, Khan Jehan, and to give the beautiful young princess, the king's sister, in marriage to one of the emperor's sons. According to agreement Khan Jehan's army advanced towards Bijapur from Aurangabad, but, owing to the timely detection of the plot by Abdul Karim, an army was sent out against him, and he was soon obliged to flee, most ignominiously, back to his own provinces. The populace, maddened against Khawas Khan, demanded his blood, and he was forthwith led away and executed. Abdul Karim was now appointed regent.

In 1676 Sivaji set out on a plundering expedition into the south of India and captured the forts of Gingi and Vellore, which were then garrisoned by Bijapur troops, and, marching to Golcondah, made a treaty with Kutub Shah for the division of Adil Shah's southern provinces. To prevent this being carried out Abdul Karim, in the following year, arranged with Dilavar Khan, who had succeeded Khan Jehan, to make a joint attack on Golcondah. But their forces were defeated by the enemy under Mahduna Pant, the Golcondah minister, and were compelled to retreat. Long arrears of pay, which the treasury was not able to meet, had spread discontent and disorder throughout the Bijapur army, so that it was next to impossible to mobilise sufficient troops to meet sudden emergencies. To make matters worse Abdul Karim fell ill of a dangerous disease and, as the Government were unable to meet the demands of pay made upon them, it was arranged that Masud Khan, a rich Abyssinian jaghirdar of Adoni, should be tempted with the offer of the high office of regent on condition of his paying off the arrears of pay due to the army. But Masud Khan did not completely fulfil his part of the contract, and, as a result, great numbers of the troops deserted to the Moghals and Marathas where they were paid better. Masud Khan promised the hand of Padshah Bibi, the king's sister, to the son of Aurangzeb but afterwards refused to carry out his engagement; thereupon Dilavar Khan, who in the meantime had

been censured by the emperor for not having pushed the conquest of Bijapur when he had had the chance, formally demanded that she should be sent to the Moghal camp. The Moghal faction in the city, headed by the resident Moghal envoy, were ready to resort to arms to enforce the demand, when the noble little princess, fearful of the result of non-compliance with the claim, gave herself up of her own accord to save her brother and his kingdom. She was sent with due honour and escort to Aurangzeb; but the Moghals, now well on the war path, were not in the humour to turn back, and in 1679 Bijapur was once again besieged by the imperial army. At this crisis Masud Khan called upon Sivaji for aid, and the latter, only too glad of the smallest pretext for a grand raid over the country, at once proceeded to plunder the Moghal provinces as far as Aurangabad. But Dilavar Khan was not to be drawn aside or deterred from the capture of Bijapur, which was now with him, since he had received his emperor's rebuke, a point of honour; and so closely did he beset the city that Masud Khan was obliged to send messengers to Sivaji entreating him to return and help him to drive off the besieger. Sivaji turned about with the intention of coming to the aid of the city, when he heard of the rebellion of his own son Sambhaji, and, sending on his army under his general Hambir Rao to the relief of Bijapur, he hurried off to Panhala to see to this new disturbance. Between the two Dilavar Khan was soon obliged to raise the siege and retreat. Sivaji shortly after this arrived at Bijapur and received the Raichor Doab, which was the payment agreed upon for his assistance. In 1680 Sivaji died.

Factions again arose in the city when the enemy withdrew, which caused Masud Khan to throw up the regency and retire to his state at Adoni, and the management of affairs was taken up by Sherza Khan and Sayyid Makhtum. In 1683 Aurangzeb marched out of Dehli, with an immense army, intent upon carrying out himself what his generals had failed in—the complete conquest of the Dekhan and overthrow of Bijapur. From Dehli he proceeded to Burhanpur, thence to Aurangabad, and

at the same time sent off his sons, Prince Mauzim and Prince Azim, with separate armies to conquer the still resisting forts in the north and west of the Dekhan. Prince Azim laid siege to Sholapur in 1685, and on its fall he set out for Bijapur. As on former occasions party spirit in the capital laid aside its jealousies and animosities on the approach of danger, and the prince was kept at bay for a time by the troops under Sherza Khan. Towards the end of the year Prince Azim once again marched forward, and this time the Bijapur troops fell back before him to the capital. Aurangzeb himself was encamped at Sholapur, whence he despatched supplies to the army; but provisions were beginning to run short and what was sent off was often intercepted by the Bijapur cavalry who kept the field and harassed the enemy whenever opportunity offered. Famine threatened the imperial forces, but soon an extra large supply, escorted by a strong force, reached their camp from Ahmadnagar. The emperor himself was at this time superintending operations against Haidarabad, but, finding that he was not likely to progress satisfactorily against either with his forces divided, made peace with the latter, and began to concentrate the whole strength of his army against Bijapur. When he reached the city he found his son had already commenced the siege, and with his own army he was able to completely surround it. A gallant resistance was made, but the emperor, although his batteries had already made several breaches in the walls, waited patiently, knowing that the garrison would soon be starved out and would capitulate. Nor was he wrong in his anticipations, for, reduced to the last extremity, on the 15th October 1686, the garrison surrendered, when the emperor entered in great state and proceeded to the Hall of Audience in the citadel, where he received the submission of the nobles, and where the king Sikandar is said to have been brought in silver chains before him. The young king was allowed to remain in Bijapur and was assigned a lakh of rupees annually for his maintenance, but in three years after the fall of the city he died, and with

him passed away the last of his race. Thus, after a brilliant career of very nearly two hundred years, the Adil Shahi dynasty became extinct, and the kingdom merged into the great empire of Dehli.

Aurangzeb remained for some years in the city, during which time a severe plague visited it, which, among its many victims, carried off his queen. She was buried in the enclosure known as the Begam Rozah in the Nau Bag. In 1717 the city again suffered severely from famine. It was now under the emperor's subhedar at Haidarabad, and when the Nizam-ul-Mulk proclaimed his independence in 1724 it became part of his possessions. In 1760 it was ceded to the Peshwa. During the period it was under the Marathas the city suffered severely. They found in its public buildings a mine of material which they immediately proceeded to appropriate. The palaces were stripped of all their wood-work; beams, doors, and windows were ruthlessly torn out and carted away; and so, when we look upon the remains of these old buildings today, the ravaging hand of man upon them is painfully apparent, and beside which the disintegrating process of time is nothing. Famines visited the now forlorn city at frequent intervals and still further decimated its population. Many families left it and took up their abode in distant towns where their descendants still live. A few of the leading families remained behind, and their representatives are now almost in poverty. In 1818 it passed into the hands of the Raja of Satara, and later on Bijapur, together with the rest of the Satara kingdom, reverted to the British. It was for some time part of the Satara Collectorate, then it was handed over to Sholapur, and finally became a *taluka* of the Kaladgi district. Lately Kaladgi was given up as the head-quarter station and Bijapur was selected as such. It is now the chief town of the Bijapur Collectorate of the Bombay Presidency, and at it reside the Collector, Judge, and other officers in charge of that district.

## ITINERARY.

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Many visitors to Bijapur allow themselves but only one day in which to visit its buildings; that is, they arrive in the morning of one day and leave in the afternoon of the next. It is needless to say that this is not by any means sufficient. For the convenience of such visitors routes Nos. 1 and 2 have been sketched out below, which include all the principal objects of interest that may be seen. To avoid confusion they should be followed in the order named, and with the help of the map this can easily be done. Only the places mentioned in black type should be visited, otherwise time will not suffice to go the round. To those who have the time, a week is not too long to spend at Bijapur,—in fact Bijapur and its surroundings cannot be seen properly in less time. It might be crowded into four full days, but not comfortably.

**1.** If the visitor should arrive, as is generally the case, in the morning, he should make preparations as soon as possible for an evening drive round the town, and for this purpose he should, with the help of the Traveller's bangala peon, or his own servants, arrange for a hired tonga from the town or the railway station, to be ready at three o'clock in the afternoon at latest. In the meantime he might go over the great **Gol Gumbaz** (p. 15).

Starting from the Gol Gumbaz and following the road due south, crossing the road from the railway station to the citadel, 800 yards brings us to the next road, leading up to the Jama Masjid. The driver should be directed in the order of the names in black type. Just at the junction here, on the left hand side of the road is the tomb of Pir Sayyid Haji Husen. Proceeding now in a westerly direction we pass, about three hundred yards from this on the left, two

ranges of solid heavy looking building known as Muhammad Shah's Granary. The length is divided into rooms for the storage of grain, the grain being filled in from holes in the roof, and drawn off from the door ways which have grooves, top and bottom, for shutters. Another 450 yards brings us abreast of the **Jama Masjid**, (p. 22), the principal religious building in Bijapur.

After leaving this, and still proceeding west, 450 yards takes us past the Bari Kaman and entrance to Mustafa Khan's mosque on the left. A little way beyond this great archway we pass a little mosque standing rather out in the road. There is nothing remarkable about it, but the story of its origin shews what sanctity, in Muhammadan eyes, surrounds their mosques. It is stated that a certain man wished to build a mosque here but the authorities objected to it as the site was in the main road. The man, under the pretence of performing a marriage ceremony enclosed the space with *kanaths* or screens, and under cover of these erected the mosque. The mosque once built could not be destroyed, not even by the king, and it has so remained under the name of the Kanathi Masjid. 800 yards from the Jama mosque finds us opposite the door of the **Mehtar Mahal** (p. 24). Beyond this on the left is a range of arcade terminating at the corner in the Pailu Mahal, now converted into a residence. At the back of this arcade are the almost shapeless ruins of the old mint with the garden still called the Taksal-ki-Bag or Mint Garden. At the end of the arcade we turn sharp round to the right, by a small corner mosque, and drive down to the **Asar Mahal** (p. 27). On our left are the high walls of the citadel and on the right near the Asar Mahal, we pass the Shah Ganj, one of the water towers erected by Afzal Khan.

Returning up the same road and either passing through the citadel, (it is included in route No. 2 and need not take up attention now) or round the south side of it, we still drive west. On getting into the avenue overshadowed with fine trees, a little way beyond the citadel, we pass on our left in

the fields, and just beyond a tiled bangala, two great Adamsonia trees of immense girth (that of the larger one being 50' 2" girth, three feet from the ground.) Tradition says that it was under these the executions took place in the good old times. There are a few others in the suburbs, and it is supposed they were introduced from Africa by some of the Abyssinians in the employ of the state. Just beyond these on the left, are the *Two Sisters* or Jod Gumbaz, whose two similar domes have suggested the name, (p. 65). Still continuing along this same road and entering the Mahmudshah Bazar we soon come opposite the two high towers flanking the entrance to the **Taj Bauri**, (p. 32).

A hundred yards further on, at the end of this road, is a large doorway leading into an enclosure built around the old Makka gateway, where, upon one of the bastions above the gateway, to the south was an old iron gun.\*

Turning north at this point, and following the line of the old walls, we come to the foot of the bastion on which is the **Malik-i-Maidan** (p. 33). The ascent to it is under a tree which grows on the ramparts a little way beyond a small police chauki standing in the middle of the junction of two roads.

From the Malik-i-Maidan a road runs straight to the high tower, the **Haidar Burj**, (p. 37). One hundred yards south of the Haidar Burj is the Dekhani Idgah, (p. 70) and 250 yards east of this, just across the road leading to the Shahapur gate, is the Chota Asar (p. 69.)

Returning now by the road leading back to the travellers' bangala, past the north side of the citadel, we pass the Bukhara Masjid, (the post office,) (p. 68) and come to the unfinished mausoleum of **Ali (II.) Adil Shah** (p. 40), which stands away off the road to the left behind some plantain gardens.

\* It has just been removed to the citadel, and is the one with the extra bands forged on the breach and inscription on the muzzle,

It is known to the natives as the Chota Ali Rauza in contradistinction to the Bari Ali Rauza, the tomb of Ali I.

Another 250 yards takes us past the Yaqut Mahal on the left, now converted into a residence, and a little further on, on the right, stands the little tomb and mosque of Yaqut Dabuli (p. 70). On approaching the Gol Gumbaz there is, off the road to the left, in the fields an elevated group, rather picturesque, with tall elongated domes. This is the tomb and mosque of Allah Babu.

2. Early next morning the visitor might drive out to the **Ibrahim Rauza** (p. 41) outside the walls to the west of the town, and, after spending a little time at this group of buildings, return to the citadel, directing the driver to go on to the **Adaulat Mahal** (p. 45) or Collector Saheb's house. As this is a private residence it is not open to inspection, but there is nothing of particular interest about it. Starting from the north end of the citadel, and following the road running southward through the middle of it, we leave the Adaulat Mahal, and the **Arash Mahal**, the Civil Surgeon's residence, p. 45) beyond it, on our left, and make for the great building with its enormous arch\* before us on our right, beside the tennis ground. This is the **Gagan Mahal** (p. 46). On the left of the road, with its fine three-arched façade, is the **Anand Mahal** (p. 46), the residence of the Judge and Assistant Collector. In the small building immediately behind it is located the station library. The arch connecting the two is an experimental arch built by the public works department. Turning to the right we find a little building at the south-east corner of the Gagan Mahal. This is an old building converted into a station church. South-west of this rise the five remaining storeys of the **Sat Manjli** (p. 48), with its adjacent buildings

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\* Its central arch is not, as has been supposed, the largest in Bijapur. The arch under the viaduct behind the Asar Mahal is two feet greater in span.

the **Granary** (p. 51) and the **Chini Mahal** (p. 51) at its south end.

Sixty or seventy yards east of the Chini Mahal is the old mosque of **Malik Karim-ud-din** (p. 55). From this the visitor might go across to the **Makka Masjid** (p. 52) which is enclosed within the very high walls north-east from this. Near the walls is an old tower called the Bichkanhalli tower which has been supposed to be the old watch tower of the village of that name and which existed here before the fort was built (p. 53). East of the Makka Masjid, and perched on the top of the ramparts, is the **Chinch Diddi Masjid** (p. 69). Across the moat, opposite to this, is the back of the Asar Mahal, and the ruins of several buildings immediately below it. Returning *via* the old mosque of Malik Karim-ud-din, and leaving the road exit through the walls on our left, we find ourselves in the old **Gateway of the Citadel** (p. 56) with its clusters of standing columns.

After an inspection of the gateway the driver may be directed to the **Andu Masjid** (p. 57), or, if he does not know this, to the Police Superintendent Saheb's bangala, which is on the same road. The Andu Masjid is known at a glance, standing upon the left hand side of the road, the mosque being on the second storey, and clusters of neat little minarets around its dome. Still proceeding along the same road we pass the Police Superintendent's residence, which was once the ruins of the Chota Chini Mahal. At the end of this road, where it passes out through the walls, we halt and proceed to inspect the largest gun in Bijapur, on the **Landa Qasab**, (p. 58), the second bastion on the left or east of the road. A flight of narrow steps leads up to it. This completes the second tour.

3. Another trip may be taken to **Ali Shahid Pir's Mosque** (p. 61). Drive to the Bari Kaman, or great arch-

way, between the Jama Masjid and the Mehtar Mahal, and turn down the road opposite to it, running south. Proceed along this for about 250 yards to the first corner and stop, and, through a gap in the hedge on the right, the visitor will find a way into the field above. Across the field, west of him, about 150 yards off, he will see the object of his search.

Returning to the road, drive round to the Andu Masjid, already visited, and directing the driver to go round to the Nau Bag near the Basel Mission House and wait there, strike off in a south-westerly direction for **Ibrahim's Old Jama Masjid** (p. 62) three hundred yards off. On leaving the road the visitor will first pass a water tower on his right, and a small insignificant looking domed tomb in a hollow on his left.

Another 300 yards in the same direction through the fields, brings us to the **Tomb of Ali (I.) Adil Shah** (p. 63) with its surrounding buildings. Due east of this, 400 yards, is the tomb of **Pir Shek Hamid Qadir** (p. 63.)

Return towards Ali Adil Shah's tomb and when opposite to it, near the mosque and water tower shown on the map, proceed north to **Kishwar Khan's tomb** with its unfinished brick dome, and from this to the **Begam Saheba's Rauza** within the walled enclosure. Passing round this by the west the visitor will find himself in what is known as the **Nau Bag** which contains some fine large trees. The tonga now should be waiting on the road on the north side of the walls of the Begam Saheba's Rauza.

4. Drive to the **Janjiri Masjid** ((p. 65) immediately west of the Sat Manjli, thence to the Two Sisters or **Khan Muhammad's tomb** (p. 65). Return and visit the **Bukhara Masjid** (p. 68) directing the driver to the post office, follow the cross road up past the east arcade of the post office to **Malik Sandal's Tomb** close by (p. 68). Notice the neat little **Zamrud Masjid** (p. 69) on a raised platform by the

roadside between these two buildings. It is the smallest mosque in Bijapur, being only about 12 feet square.

Passing up through the New Bazar, in a north-westerly direction from this, we pass **Sikandar's tomb**, a plain white-washed tomb in the open air, with a wall round it, and continue in the same direction to the **Chota Asar** (p. 69). Now follow the road to the **Shahapur Gate**, and a hundred yards this side of it is the **Chand Bauri** (p. 70).

5. This trip if carried out in its entirety will entail a little tramping; but if the visitor starts early, and does not mind a good walk, it will be very enjoyable, and the little trouble entailed in taking his bearings, and the slight risk of losing his way, will add to the enjoyment of the morning's outing.

Drive out very early to the **Amin Dargah** (p. 71) passing the **Jail** on the left. Dismounting, direct the driver to take the tonga away round to the fourth mile stone on the Torveh road or to the Muhammad Sarovar. A short distance north-west of the Amin Dargah is the masonry dam of the great **Ramling Tank** with its elaborate outlets. The tank does not now hold water, but the stream which it once arrested now runs peacefully down through the middle of it (p. 72). South-west of this, about half a mile west of the village of Takki or Afzalpur, is the **Cenotaph, Mosque, and ruins of the Palace of Afzal Khan** (p. 72). From this strike south to the **Tombs of Afzal Khan's wives** (p. 73), amongst a grove of trees; near this is the **Surang Bauri** from which the tunnel runs to Bijapur (p. 11). Half a mile south of this again is the Torveh road running east and west, but just before reaching it we cross the track of the great road of Muhammad Shah leading from Torveh towards Bijapur. This is marked out by the parallel lines of mounds leading towards the Ibrahim Rauza. The distance from Amin Dargah to the road here is about two and a half miles. The tonga should

be waiting somewhere about here to take the visitor on to the **Sangat Mahal** (p. 75) and other ruins about Torveh, the remains of the city of Nauraspur.

6. The tombs at Ainapur, out on the east of Bijapur, will well repay a visit, (p. 76). Drive down the Kumatgi road, out by the opening through the walls between the Allahpur and Padshahpur gates, until abreast of the village of Ainapur, when a cart track will be found along which the tonga can proceed up to the village.

7. An exceedingly pleasant day may be spent out at Kumatgi (p. 76), 10 miles east of Bijapur, where, in the cold weather, duck shooting may be had. There are several little pavilions where one can put up during the heat of the day. Arrangements would have to be made beforehand for a bullock dhamni or a tonga.

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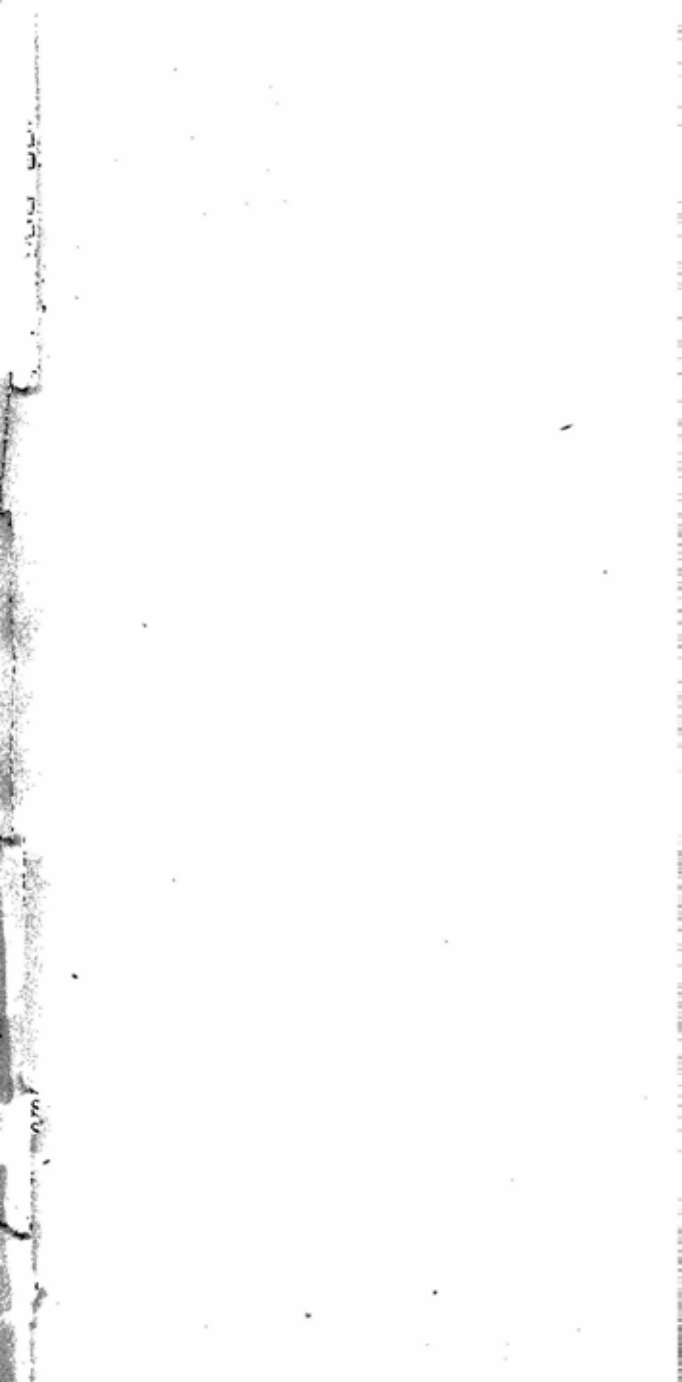
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Whole day commencing from an hour after sunrise to 7 P. M. ....		2 0 0	2 0 0	0 0 0
From 7 P. M. to midnight .....		1 8 0	1 8 0	0 0 0
If detained after midnight additional .....		1 0 0	1 0 0	0 0 0
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Vice Versa .....		0 8 0	0 8 0	0 8 0
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